Shri Ramopasana siddhant

Written by **Saryu Das ji maharaj**

Mangalacharan

नमाम्ययोध्यां सरयू सरिद्रा नमामि रामं रघुवंशभूषणम् ।।

अजाब्धिचन्द्रं नृपवर्य्यभूषणं नृपस्य सर्वां महिषी नमाम्यहम् ।

नमामि रामं रघुवंशभूषणं नमामि सौमित्रमतीव सुंदरम्।।

नमामि श्रीमद्भरतं कृपानिधि नमामि शत्रुघ्नमुदारदर्शनम् ।

English meaning:- I salute Ayodhyapuri, Sarayu, the best of all rivers, Sri Ramachandra, the ornament of the Raghu dynasty, Sri Dasaratha Maharaj, the ornament of kings like the moon born from the sea of Ajkula, and all the queens like Kausalya, Kaikeyi and Sumitra I salute Sri Rama, the ornament of the Raghu dynasty, the most beautiful Sri Lakshman, and the ocean of grace, Sri Bharata and Sri Shatrughna.

Question: O Swamiji! I have heard from your mouth the worship of Shri Narayan and above all the worship of Shri Krishna. Now, by showing mercy on your servant, will you perform the worship of Shri Ram as all the worshippers of Ram in Ayodhya do?

Answer: O disciple! There have been many devotees of Lord Rama, and there are even today, but it is rare to find a devotee of Lord Rama like Goswami Shri Tulsidasji

Maharaj, nor has there ever been a scholar like him. This fact is well known throughout India, what to say about the special significance, whose pure fame is being sung by everyone in every home.O disciple! If Goswamiji had not been there, who would have presented all of us wicked people before Shri Ramji? And we do not even know Shri Ramji, who is Shri Ram? Where does he live? All this has been possible only by the grace of Goswamiji.

Question: Oh Swamiji! Who is Shri Goswami Tulsidasji? Whose incarnation is it? So say it.

Answer: Oh disciple! It is well known in India that without Goswamiji being the incarnation of Srimadikavi Valmiki, who can describe such a detailed and authentic Shri Ramayana of Valmiki.

Question: O Swamiji! Why did Valmiki become a great poet Tulsidas?

Answer: O disciple! Tulsidas was born due to the curse of Lakshman and described the life of Lord Rama in pure language. This incident is described in detail in the Brahma Samhita and also in the Vasishta Samhita.

वाल्मीकिस्तुलसीदासः कलौ देवि भविष्यति।

रामचन्द्रकथां साध्वी भाषारूपां करिष्यति ।।

~नारदपंचरात्र अन्तर्गत वशिष्ठ संहिता

Meaning – Vashishtji has said to Arundhati that in Kaliyuga, Valmiki will be born in the form of Goswami Shri Tulsidas and will narrate the story of Shri Ramchandra in the form of saintly language.

Even in Bhavishya Purana, Lord shiva present the evidence to Mother Parvati that original poet Shri Valmiki ji will incarnate in the form of Tulsidas

वाल्मीकिस्तुलसीदासः कलौ देवि भविष्यति।

रामचन्द्रकथामेतां भाषाबद्धा करिष्यति ।।

Meaning: O Parvati! In Kaliyuga, Valmiki himself will appear in the guise of Tulsidas and will narrate the story of Lord Rama in the vernacular.

Even Nabha Das Goswami also wrote in the Bhaktamal.

“कलि कुटिल जीव निस्तार हेतु वाल्मीकिं तुलसी भये”

Meaning – Maharshi Valmikiji became Tulsidas only to save the evil creatures of Kali Kaal.

This completely proves that Tulsidasji is the incarnation of Valmikiji – Shri Goswami Tulsidasji has described the story of four Kalpas regarding the incarnation of Rama in Shri Ramcharitmanasji, in which the first purpose

1. When Jaya and Vijay became Ravana and Kumbhkarna

यथा

“दरारपाल हरि के प्रिय दोड। जय अरु विजय जान सब कोऊ।।
विप्र शाप ते दूनौं भाई। तामस असुर देह तिन्ह पाई ।।कनककसिपु
अरु हाटकलोचयन। जगत विदित सुरपति मदमोचन।

विजई समर वीर विख्याता। धरि वराहवपु एक निपाता।।

होइ नरहरि दूसर पुनि मारा। जान प्रहाद सुजस विस्तारा।।

भये निशाचर जाई ते,महावीर बलवान। कुम्भकर्ण रावण सुभट,
सुर विजई जग जान।।

मुक्त न भये हते भगवाना। तीनि जन्म द्विज वचन प्रमाना।।

एक बार तिन्ह के हित लागी। धरेड सरीर भगत अनुरागी।।

कस्यप अदिति तहां पितु माता। दसरथ कौसल्या विख्याता।।

एक कलप एही विधि अवतारा। चरित पवित्र किये संसारा” -

So this story is famous in the Bhagavatam. O disciple! For this very victory and victory, Narayana takes on the incarnation of Rama. This story is famous in the Shiva Samhita. As evidenced by-

यदा स्वपार्षदौ जातौ राक्षसप्रवरौ प्रिये |

तदा नारायणः साक्षाद्रामरूपेण जायते ।।

Meaning – Shivji said, O dear! When Shri Bhagwan's two gatekeepers Jai Vijay became Ravana and Kumbhakarna, then Shri Mannarayan personally incarnated as Ram.

2. Second reason

"एक कल्य सुर देखि दुखारे। समर जलंधरसन सब हारे।।

संभु कीन्ह संग्राम अपारा। दनुज महाबल मरे न मारा।।

छल करि टारेउ तासु व्रत, प्रभु सुरकारज कोन्ह।

जब तेहि जानेउ मरम तब, शाप कोप करि दीन्ह।।

हां जलंधर रावन भयरं। रन हति राम परम पद गयं ।।

एक जनम कर कारन एहा। जेहि लगी राम धरि नरदेहा"

So this story is famous in the 16th chapter of the Kartik Mahatmya. O disciple! In that Kalpa, Lord Vishnu has taken the incarnation of Ram.

3. Third reason is that Rudragan became Ravana and Kumbhakarna due to the curse of Narad ji. Such as –

"नारद शाप दीन्ह एक बारा।

कल्प एक तेहि लगि अवतारा"

So this story is also famous in Durvasa Uppuran and Shiv Samhita. O disciple! In this, the eight-armed "Bhuma" man has appeared as Ram.

4.The fourth reason is that King Satyaketu's son Pratapbhanu of Kaikeya country and Arimardan Ravana Kumbhakarna became Ravana and Kumbhakarna then sarva avtari Saketvihari Shri Ramji has come in person, seeing which Satiji has become enthralled as –

"अपर हेतु सुनु यैलकुमारी। कौं विचित्र कथा विस्तारी।।

जेहि कारण अज अगुन अरूपा। ब्रह्म मयेड कोसलपुरभूपा।।

जो प्रभु विपिन फिरत तुम देखा। बधु समेत धरे मुनिवेषा।।

जासु चरित अवलोकि भवानी। सती शरीर रहिरउ बौरानी।।"

Lord Shiva has said that this very Shri Ram is the deity of Lord Shiva. By the power of his name, he grants the supreme position to all living and non-living beings in Pachkoshi Kashi. O disciple! When Pratapbhanu is Ravana, then only Saketlok bihari Shri Ram comes.

यथा शिव संहितायाम्

प्रतापी राघवसखा भ्रात्रा वै सह रावणः ।।

राघवेण तदा साक्षात्साकेतादवतीर्यते।।

Meaning – When the pratap who is a friend of Shri Ramji, along with his brother, decides to become Ravana and Kumbhakarna, then Raghavji himself comes from Saket and takes incarnation.

Disciple! He is the most beloved friend of the mighty Lord Rama. Delighted with playing Kanduk for a day, Lord Ram granted him a boon that you should go and become Ravana in Bharatkhand and rule for 72 chaukad. After some time I will come and fight a fierce battle with you. He is the mighty Ravana. It is for him that the eternal Saketrihari Shri Ramchandra takes incarnation as -

"सबकर परम प्रकासक जोई।

राम अनादि अवधपति सोई"

Goswami also gave the principle that this incarnation is supreme. Hey disciple! It has been said in the Anand Samhita of Narad Pancharatra that Shri Ramchandra is beyond Shri Narayan and Shri Krishnaji. Such as

दविभुजाद्राघवो नित्यं सर्वमेतत्प्रवर्तते।

परान्नारायणांचव कृष्णात्परतरादपि ।।

उभयपरमात्मनः श्रीमान रामो दाशरथिः स्वराट।।

~आनन्द संहिता, नारदपञ्चरात्र

Meaning – Two-armed Shri Raghav Ji is eternally supreme, he is beyond Narayan and Shri Krishna, the God of both (i.e. Shri Narayan and Shri Krishna) is Shri Ram Ji, there is no one beyond Shri Ram Ji. Dasharatha's son Shri Ram is Swarat i.e. he is supremely independent, he is the ultimate cause of everything, he has no cause.

Know this certainty, it is a mistake to consider it biased.

Hey disciple! The parents of this Saketvihari Shri Ramchandra ji were Swayambhuva Manu and Shatarupa. So Goswami ji has described it in detail and it is also described in Shiva Samhita, Lomash Samhita and Manu Samhita.

Question: Oh Swamiji! Goswami ji has written about Vasudev in Ramayana and has written that "Vasudev Pad Pankruh Dampati Man Ati Lag" and here who is Vasudev – "Vasudev's son Krishna is Vasudev or is it some other Vasudev" because there is a lot of doubt.

Answer – O disciple! Vasudeva is the name of Krishna and also the name of Narayan and also the name of Ram. The essence of God is the same, only the form is different and the word Vas in the name Vasudeva means omnipresent and Narayan, Ram, Krishna are all omnipresent, that is, all the forms of God are omnipresent, there is no doubt in this but here the meaning of Saket Vihari Ram is the main one because only Ram appeared before Manu Ji and if it had been used in the meaning of Narayan and Krishna then God would have appeared in that word only, otherwise giving any other meaning is biased and Shankarji has said this about the meaning of the name Vasudeva.

In the third chapter of the fourth skandha of the Srimad Bhagavatam. Shiva says

सत्त्वं विशुद्ध वसुदेवशब्दितं दीर्यते तत्र पुमानपावृतः ।

सत्त्वेन च तस्मिन् भगवान्वासुदेवोह्यधोक्षजो मे नमसाविधीयते ।।

Meaning – It is said by the word 'Vasudev' that is the pure essence, there is the light without the cover, the pure essence of Vasudev. Due to this, Lord Vasudev is present in the pure essence of every living being, due to this, in this inner core, Lord Vasudev is invisible to the senses and I serve him by salutations.

It Is said that here Vasudeva is the Supreme Brahma, Shri Ram, from whose parts crores of Brahma, Vishnu and Shiva are born, this is the principle of Goswami ji.

“शम्भू विरंचि विष्णु भगवाना। उपजहिं जासु अंश ते नाना”

Then further he says about Shri Janaki ji that

“वामभाग सोभति अनुकूला। आदि शक्ति छवि निधि जगमूला। ।।
जासु अंश उपजहिं गुन खानी। अगनित लक्षि उमा ब्रह्मानी”

Thus, Lord Rama is supreme.

Question: O Swamiji! Where is the proof that Manuji performed penance for Saket Vihari Ramji? Please tell me.

Answer – O disciple! It is said in the Padma Purana Uttarkhand Chapter 242 as follows

स्वायम्भुवो मनुः पूर्वं दवादशार्णं महामनुम् ।
जजाप गोमतीतीरे नैमिषे विमले शुभे ।।
तेन वर्षसहस्त्रेण पूजितः कमलापतिः ।
मत्तो वरं वृणीष्वेति त प्राह भगवान् हरिः ।।
पुत्रस्त्वं भव देवेश त्रीणि जन्मानि चाच्युत।
त्वां पुत्रलालसत्वेन भजामि पुरुषोत्तमम् ।।
भविष्यति नृपश्रेष्ठ यत्ते मनसि काक्षितम्।

ममैव च महत्प्रीतिस्तव पुत्रत्वहेतवे ।।

स्थितिप्रयोजने काले तत्र तत्र नृपोत्तम ।

त्वयि जाते त्वहमपि जातोस्मिं तव सुव्रत ।।

Meaning – In the previous Kalpa, Swayambhuva Manu chanted the twelve-letter Vasudeva mantra for a thousand years in Naimisharanya on the banks of the auspicious, pure Gomti Ganga. He worshipped Kamalapati with the same. Then the Lord became pleased and said, ask for a boon from the mind. Hearing this, Swayambhuva Manu became very happy and said, O Lord of the Gods! Infallible Lord, may you be my son for three births. Because I have a desire to have you as my son, that is why I worship you. The Lord said, O best of kings, whatever is in your mind will surely be fulfilled. I love you very much.Therefore, it is certain that wherever you are born, we will also be your sons.

परित्राणाय साधूनां विनाशाय च दुष्कृताम।

धर्मसंस्थापनार्थंयि संभवामि तवानघ ।।

एवं दत्त्वा वरं तस्मै तत्रैवान्तर्दधे हरिः ।

अस्याभूत् प्रथमं जन्म मनोः स्वायम्भुवस्य च ।।

रघूणामन्वय पूर्वं राजा दशरथो ह्यभूत।

द्वितीयो वसुदेवोभूद्विष्णीनामन्वये विभुः ।।
कलेर्दिव्यसहस्त्राद्वप्रमाणस्यान्त्यपादयौः ।
शम्भलग्रामकं प्राप्य ब्राह्मणः संजनिष्यति ।।

Meaning – I will appear in your place for the protection of the saints and for the destruction of the wicked, for the establishment of religion, by giving such a boon, God entered there, Swayambhuva Manu was born in the soup of King Dasharatha of Raghukul, second birth in the name of Vasudev and third birth will be in the form of Harivrata Brahmin in Shambhalgram in the last phase of Kaliyuga.

कौशल्या समभूत्पत्नी राक्जो दशरथस्य हि।
यदोर्वशस्य सेवार्थं देवको नाम विश्रुता ।।
हरिव्रतस्य विप्रस्य भार्या देवप्रभा पुनः ।
एवं मातृत्वमापन्ना त्रीणि जन्मानि शार्ङ्गिणः ।।
कैकेय्यां भरतो जज्ञे पांचजन्यांशचोदितः ।
सुमित्रा जनयामास लक्ष्मणं शुभलक्षणम् ।।
शत्रुघ्नं च महाभागा देवशत्रुप्रतापनम्।
अनतांशेन संभूतो लक्ष्मणः परवीरहा ।।
सुदर्शनांशाच्छत्ुघः सजज्ञेमितविक्रमः ।

Meaning – Queen Shatarupa became the wife of King Dashrath as Queen Kaushalya and then she became famous by the name of Yaduvanshi Devki. Then the Haritvrata Brahmin's wife became Devprabha, thus God attained motherhood for three births. From kaikeyi, Bharata was born from the part of the Panchajanya conch and Sumitra gave birth to Sri Lakshmana, full of auspicious features. She also gave birth to Shatrughan, who caused trouble to the enemy of gods and goddesses. It is written that Lakshmana was born from the part of Shesh and the mighty Shatrughan was born from the part of Sudarshan.

Question: O Swamiji! In this Padmottarkhand, there is definitely an incarnation of Narayana, then how did the Saketbihari Ram appear in the Manu Shatarupa episode? Please tell me.

Answer: O disciple, many secrets have been told here, like in the past, the parents of Goloka resident Krishna and Narayana have been told to be Kashyap and Aditi, the same secret is here.

Question: O Swamiji, what is that difference? Please tell me.

Answer: O disciple, it is written in the Vedasaropanishad that –

जनको ह वैदेही याज्ञवल्क्यमुपसृत्य प्रपच्छ को ह वै
महानपुरुषौयं ज्ञात्वेह विमुक्तो भवतीति स होवाच कौशल्येयौ
रघुनाथ एव महापुरुषः तस्य
नामरूपधामलीलामनौवाचनाद्यविषयाः स पुनरुवाचेदुशं कथमहं
शक्नुयां विज्ञातुं ज्ञापकाज्ञानादिति स पुनः प्रतिवक्ति अथैते
श्लोका भवंति।।

Meaning – Janaka Videha went to Yagyavalkya and said – who is that great man, knowing whom the creatures get liberated from this world. Hearing this, Yogi Yagyavalkya said, Kaushalyanandan Raghunath is alone mahapurusha of vedas. His name, form, pastimes and abode, all four are beyond the mind and words. Hearing this, Janaka said, I want to know how he is, and how can the inquisitive person know him? Tell me. Hearing this, he said, I will answer all these questions methodically with verses, listen carefully, because this is a subtle principle. As

विरजायाः परे पारे लोको वैकुण्ठसंसितः ।
तन्मध्ये राजतेयोध्यासच्चिदानन्दस्वरूपिणी ।।
तत्र लोके चतुर्बहू रामनारायणः प्रभुः ।
अयोध्याया यदा चास्य हयवतारो भवेदिह ।।
तदास्ति रामनामेदमवतारविधौ विभोः ।
तन्नाम्नो नामरहितस्यास्नांत नाम तस्य हि।।

Meaning – Beyond the river Viraja, on the other side is the Vaikuntha lok. In its center, the true, conscious and blissful form of Shri Ayodhyapuri stands out. In that lok, the four-armed Lord Ramanarayana is present. He is the one who takes the form of Rama in Ayodhyapuri. Now the question is why does he take the form of an incarnation? To indicate the name of that Saketbihari Shri Ram Ji, Lord Ramanarayana takes the name Ram. Here it is said that Lord Ramanarayana is the teacher of the character of Saketbihari Ram Ji. He himself, by taking the form of Rama in Ayodhya, makes known to all that name, super, leela, abode which is beyond the mind and words. It is further said in this

दशकण्ठ वधाद्यादिलीला विष्णोः प्रकीर्तिता।

स कदचित्तु कल्पेस्मिन लोके साकेतसंज्ञिते ।।

पुष्पयुद्धं रघूत्तसः करोति सखिभिः सह।

कस्विन्कल्वे तु रामोसौ बाणजन्येच्छया विभुः ।।

तैरेव सखिभिः साद्धमाविर्भूय रघूदरहः ।

रावणादिवधे लीलां यथा विष्णुः करोति सः ।।

तथाऽयमपि तत्रैव करोति विविधाः क्रियाः।

क्रियाश्च वर्णयित्वाथ विष्णुलीला विधानतः ।।

लीलानिर्वचनीयत्वं ततौ भवति सूचितम्।

Meaning – Killing of Ravana etc. is called Vishnuleela, therefore in some kalpa, Raghutama along with Sakhi fights with flowers in Saket lok. Meaning – The same Saket Vihari Ramchandraji who fights with flowers, desiring to acquire the art of archery, takes the form of Raghudra along with his friends and just like Vishnu performs the leela of killing Ravana etc., similarly Shri Saket Vihari Ramji also performs the entire leela in Ayodhya in various ways. By following the rules of Vishnuleela, Saket Vihari Shri Ramji describes his action i.e. the magnificent leela of Saket and the indescribable leela i.e. that which is beyond the mind and words is indicated.

किं चाऽऽयोध्यापुरीनाम साकेत इति चोच्यते ।।

इमामयोध्वामाख्याय सायोध्याय वर्ण्यते पुनः ।।
अनिर्वच्यत्वमेतस्याऽव्यक्तमेवानुभूयते ।।
रामावतारमाधत्ते विष्णुः साकेतसंलिते ।।
तद्रूपं वर्णयित्वानिर्वचनीयं प्रभोः पुनः ।।
रूपमाख्यायते विद्धिर्महतः पुरुषस्य हि ।।
इत्यथर्वणवेदे वेदसारोपनिषदि प्रथमखण्डे ।।

Meaning – But the one which is called Ayodhyapuri is called Saket. To make this Ayodhyapuri famous, they describe it as

Ayodhya. So, to make Ayodhyapuri famous, the Ayodhya of the earth signifies the indescribable Ayodhya and Saket, who is Lord Vishnu Ramnarayan, by assuming the form of Rama, describes the form of Lord Shri Ramji beyond the mind and words, in which everyone knows the form of Saket-dwelling Ram, this is said in the first section of Atharvan Veda, Vedokta, Vedasa, Upanishad. O disciple! Think carefully about this principle, In accordance with this principle, the words of Padmottarkhand are from this, with this the character of Saket-dwelling Ramji has been described as Narayan's character. Only the people of Rasink know this difference. Similarly, there is the saying of Shankarji in the Nirvankhand Ramgita of Skanda Purana:-

भार्गवोयं पुरा भूत्वा स्वचक्रे नाम ते विधिः ।
विष्णुर्दाशरथिर्भूत्वा स्वीकरोत्यधुना पुनः ।।
संकर्षणस्तताश्चाहं स्वीकरिष्यामि शाश्वतं ।
एकमेव त्रिधा जातं सृष्टिस्थयित्यन्तहेतवे ।।

Meaning – Shankarji said, Shri Ramji! Just as Brahmaji had accepted your Ramnaam in the past by becoming Bhargava (Parshuram), then Vishnu, becoming Dasharathi Ram, accepts your Ramnaam in this time. And I, becoming Sankarshan (Balram), accept your Ramnaam. Meaning – In every Kalpa, all three adopt the Ramnaam. All three forms are for the sustenance and destruction of the universe.

By this Vishnu is named Ram and not himself. Hey disciple! Maharishi Valmikiji also has the same principle.

Question – O Swamiji! Which incarnation's story has Valmiki ji narrated?, please kind tell us

Answer – O disciple! Valmikiji has described the character of Saket resident Ramji. If you ask how to know it, then the secret in it is that Valmikiji asked Naradji that at this time in this world, who is 1 virtuous, 2 courageous, 3 knowledgeable about religion, 4 grateful, 5 truthful, 6 firm in his heart, 7 beneficial to all living beings, 8 learned, 9 capable, 10 dear-sighted, 11 self-respecting, 12 conqueror of anger, 13 radiant, 14 faultless, 15 of good character, 16 gods and demons are afraid of anger in whose war, who is the man who is endowed with these 16 qualities? Hearing this, knowing him to be a complete authority, Naradji said that a man endowed with the qualities you have said is very rare, still I am saying this after thinking. Trilokdarshi Naradji thought in all the three worlds but there was no one left and said that I am talking about a man endowed with the qualities you have said, listen then Naradji described Shri Ram, born in the Ikshvaku dynasty, endowed with 64 qualities. O disciple! Here in the question and answer of Maharshiji, only the word man has been used and after thinking, nar(two handed man) means only the lord of

Saketa, Shri Ram because the real form of God is said to be in human form.

Mahabharata says:-

“नरतीति नरः प्रोक्तः परमात्मा सनातनः “।।

“नृणाति प्राप्यति आनंदमिति नरः” , “नरति व्याप्नोतीति नरः”

That is, He who is present in all things should be known as Nar i.e. the eternal God. This has also been said in Anand Samhita.

आनन्दो द्विविधः प्रोक्तो मूर्तश्चामूर्त एव च।

अमूर्तस्याश्रयो मूर्तः परमात्मा नराकृतिः ।।

स्थूलमष्टभुज प्रोक्तं सूक्ष्मं चैव चतुर्भुजम।

परं तु द्विभुजं रूपं तस्मादेत्तच्चराचरम ।।

Meaning – Brahman is of two types, one tangible (Sagun) and one abstract (Nirgun). In both of these, Saguna form is the shelter of Nirguna form and God is in formless form, the eight-armed Bhuma-form is gross and the four-armed Narayana is subtle.

Bhava – The one with eight arms is Saguna, the one with four arms is Nirguna and the nara shaped God is Dwibhuj Shri Ramchandra ji. The entire world is permeated with him.

Question: Swamiji,is man-form Narayan not Ramji?

Answer – Hey disciple! In reality, Shri Ram is in human form because he is of two arms form and Narayana etc. are of four arms, hence there are not in human form. Actually, the word ‘man’ only signifies God, hence all forms are like this, but Valmiki ji has described Raghunath ji everywhere as a human and Shri Ram ji has also told Brahma ji that he is the soul of a human, this thing is famous in the Yuddhakand when Brahma ji said to Ram ji that you are the creator of the world, you are the eighth Rudra among Rudras, the moon and the sun are your eyes, you are visible in the beginning and end of the worlds. Hearing this, Ram ji said that –

आत्मानं मानुषं मन्ये रामं दशरथात्मज।

योहं यस्य यतश्चाहं भगवास्तदूवीतु मे ।।

Meaning – Ram says that I am the soul of a human being and I am Ram, the son of Dasharatha. Hearing this Brahma became silent, then Ram said – tell me from where and for what purpose this has come. Then Brahma said that “Bhavan Narayanau Daivah Shrimanaschakrayudhau Vibhuh” He said this because Brahma has reached the form of Narayan and Narayan is a part of Shri Ram. As per Bharadwaj Samhitaayam –

नारायणोपि रामांशः शखचक्रगदानब्जधूक।

चतुर्भुजस्वरूपेण वैकुण्ठे च प्रकाशते ।।

अवतारः बहवः सन्ति कलाश्चांशविभूतयः ।

राम एव परं ब्रह्म सच्चिदानन्दमव्ययम ।।

Meaning – welder of conch, disc, mace and padya and who shines in Vaikuntha Chaturbhuja Narayan is also a part of Ramji There are many incarnations different from art, part, vibhuti etc. and Shri Ram is alone Supreme Brahman, Sachchidanand, free from Maya, hence Ram in the eternal human form is the Supreme Brahman.

It Is also said in **Vasishtha Samhita t**hat –

पश्चिमेचोत्तरे भागे पूर्वे पुर्याः सरित्तटा।

वहति श्रीमती नित्या सरयूर्लोकपावनी ।।

चिन्तामणिमयी नित्या चतुर्विंशतियोजना।

परितो भात्ययोध्याया भूमिः सच्चिन्मयी मृदुः ।।

यत्र वृक्षलतागुल्मपत्रपुष्पफलादिकम्।

यक्किकच्चित्पक्षिभृगादि तत्सर्वं भाति चिन्मयं ।।

नित्या इक्ष्वाकवः सर्वे नित्या रघुकुलोद्भवाः ।

नित्योहं मुनयो नित्या नित्याः सर्वे च मचत्तरिणः ।।

अयोध्यावायिनो नित्या ब्राह्मणप्रमुखास्तथा।

नित्या भृत्याश्च दास्यश्च श्रीराजकुलसेवकाः ।।

Meaning – Srimati Saryuji flows daily in the west and north and in the east. Ayudhyapuri is adorned with Chintamanimayi Nitya Satyaswarupa, 24 Yojana and 16 Kos wide circular Sachidanadamayi very soft land. Where there are trees, creepers, flowers, leaves, flowers, fruits, birds, etc., all of them are purified with truth. Ikshvaku is eternal, all the Raghuvanshis are eternal, Vashishtha ji says that I too am eternal, all the sages are eternal, all the eight ministers are eternal. All the residents of Ayodhya are eternal, all the Brahmins are eternal, all the servants of the royal family are eternal.

कौशल्या श्रीमती नित्या नित्यो दशरथो नृपः ।
कैकेयी च सुमित्राद्या नित्या श्रीराजयोषितः ।।
श्रीरामो लक्ष्मणश्चैव शत्रुघ्नो भरतस्तथा ।
नित्या रघुकुलोद्भूता नित्यास्सर्वे कुमारकाः ।।
नित्यं दशरथस्याके स्थितस्य परमात्मनः ।

तावद्ब्रह्ममहेशाद्याः सेन्द्रा ब्रह्माडकोटयः ।।
कटाक्षाद्रामचन्द्रस्य लयं यावद्भवन्ति च।
रामस्यनाम रूपं च लीलाधाम परात्परं ।।

एतच्चतुष्टयं नित्य सच्चिदानन्दविग्रहं |

Meaning: Mrs. Kausalya is eternal, King Dasaratha is eternal and all the royal women like Kaikeyi, Sumitra and others are eternal Sri Rama, Lakshman, Shatrughra and Bharata are all princes in the Raghu dynasty. God Sri Rama is always situated in the lap of Dasaratha. By then, infinite gods like Brahma, Mahesh and others, including Indra, of infinite universes are destroyed and created by the glance of Sri Ramachandra. The name-form Leela Dham of Sri Ram is transcendental and these four are the forms of eternal Sachchidananda O disciple! From all these proofs, the eternal son of Dasaratha is the Narakar Parabrahma. This is the theory of Mahashi Valmiki because the death of Ravana is at the hands of Nara swarup God. As दृच्छामय नर वेष संवारे हौइहौं प्रगट निकेत तुम्हारे These are words of Manu to bhagwan Shri Ramchandra. "नर के कर आपन वध वांची "It is said that the eternal Supreme God in human form is only Ram and no one else, this is certain, that is why Valmiki ji has not written the story of Ravana Kumbhakarna's previous birth in Ramayana, whether he is Jai Vijay, or Jalandhar, or Rudragan or Pratapbhanu Ravana, nothing was said, nor did he tell the story of Dasharatha ji whether he is Kashyap Aditi or Manu Shatrupa because saying the names of all these will cause an insult, and there is the secret principle of Maharishi

and the second is the sweet side because Shri Ram ji is the form of infinite sweetness.as **Maheshwar tantra** says

शृणु देवि प्रवक्ष्यामि गुह्यानां गुह्यमुत्तमम्।
ब्रह्मनारदसंवादं महापातकनाशनम् ।।
ब्रह्मोवाच नारद् प्रति
नारायणमुखोद्रीर्णं प्रोच्यते यच्छरुतं मया।
ततः किचित्ःमवक्ष्यामि शृणु ब्रह्मन् महाक्रषे ।।
चिन्मयानद् सारात्माऽनन्तमाधूर्यविग्रहः ।
परिपूर्णतम ब्रह्म स्वयं रामः सनातनः ।।

Meaning: Lord Shivasays Oh Goddess,! Listen, here I tell you the best secret secret is the conversation between Brahma and Narad which is the destroyer of great sins. Brahmaji said, O dev rishi! Listen, whatever I have heard from the mouth of Narayan in Vaikuntha, I am telling you that. Sachchidanand, the essence of essence, the embodiment of infinite sweetness, the most perfect is the eternal Brahman Ram, that is why Maharshinji has clearly described all the sweetness, that is why Maharshinji has been cursed by Lakshmanji, who is famous in Brahma Samhita.

Question: O Swamiji, please tell me how this story is?

Answer – Hey disciple! This story is such that one day Valmiki ji went to Saket lok, then he bowed to Shri Ram ji with folded hands. He blessed him that O Prince! May you live long. Hearing this, Lakshman ji got angry and said that you have described Ram ji as a prince everywhere in Ramayana, the same evil is there here too, hence you again describe the glorious character of the prince in the language, he himself being Tulsidas has described the glory of Ram by writing the stories of all the four Kalpas and the nature of Shri Ram ji is such that if the court praises him with wonder then he feels shy. This is said in Vinay Patrika.

"सहज स्वरूप कथा मुनि वरनत रहत सकुचि सिरनाई ।।

केवट मीत कहे सुख मानत वानरबन्धु बड़ाई"

It Is said like this, because it is the nature of great people that they feel shy in praising, that is why Ram never called himself ParaBrahman, this is the nature of great people.

Question: O Swamiji! When Manu became Shatarupa Vasudeva Dev in his second birth, did Rama take the form of Krishna or not?

Answer: Disciple! It is written in **Bhushundi Ramayana** that

हर्षिता राधिका तत्र जानक्यंशसमुद्भवा।

रामस्यांशांशसंभूतः कृष्णो भवति द्वापरे ।।

सीतायाश्च त्रयोप्यंशाः श्रीभूलीलादिभेदतः ।

श्रीभवेद्रुक्मिणी भूः स्यात्सत्यभामा दृढव्रता ।।

लीला स्याद्राधिका दैवी सर्वलोकैकपूजिता ।

तप्तकाचनगौरांगी शक्तीनां शक्तिदायिनी ।।

कोटिलक्ष्मीसखीवृन्दसीमंतौत्तंशमैयथिली ।

Meaning – There, Shri Radhikaji is born happily from the part of Shri Janakiji and from the part of Shri Ramji, Shri Krishna barley appears in Dwapar. From the part of Shri Sitaji, there are all three – Sridevi, Bhudevi, Leela Devi, in which Sri Lakshmi is Rukmini, Bhudevi is the steadfast Satyabhama and Leela Devi is Sri Radhikaji, worshiped by all the people. Sita Gaurangi is the one who gives strength to all Goddesses Durga Lakshmi Saraswati and Adishakti, Shri Sitaji is served by millions of Lakshmi and Sakhi Vrind and it is said that all these are manifested from her part only, hence Krishna ji is also a part of Ram, it is useless to doubt it, apart from Sudarshan Samhita has given that

मत्स्यश्च रामहदयं योगरूपी जनार्दः ।

कूर्मश्चाधारशक्तिश्च वाराहो भुजयोर्बलम् ।।

नारसिंहो महाकोपौ वामनः कटिमेखला।

भार्गवो जक्गयोजति बलरामश्च पृष्ठतः ।।

बौद्धश्च करुणा साक्षात्कल्किश्चित्तस्य हर्षतः ।

कृष्णः शृगाररूपश्च वृंदावन विभूषणः ।।

एते चांशकलाः सर्वे रामस्तु भगवान् स्वयम्।

Meaning – Matsya avatar is born from the heart of Shri Ram, his yoga form is Lord Janardan and Kurma avatar is the base power of Ram, Lord Varaha is the strength of both the arms, Narasimha is the great anger of Ram and Vaman ji is from the waist, Parashuram ji is from both the thighs, Balram ji is born from the back of Ram and Lord Buddha is the compassion of Ram and Kalki is the joy of the mind and Lord Krishna who is adorned in Vrindavan is the Shri Ram's Shringara swarup. All these avatars are merely parts and arts of Shri Ram. Ramchandra is God himself.

Meaning – By assuming the form of Shringar for the sages living in Dandaka forest, he gave happiness to all the Gopis. This story is described in detail in Maharamayan and Adi Ramayana. All these are incarnations of parts and art and Ramji is God himself. Apart from this, it is also said in the **fifth patal of 2 chapter of Shiv Samhita** that

अयोध्यापतिरेव स्यात्पतीनां पतिरीश्वरः ।

अन्येषां मथुरादीनां रामाशः पतयो यतः ।।

अवतारास्तु बहवः कला अंशा विभूतयः ।

रामो धनुर्धरः साक्षात्सर्वेशो भगवान् स्वयम् ।।

भोगस्थानपराऽयोध्या लीलास्थानं विदं भुवि।

भोगलीलापती रामो निरकुशविभूतिकः ।।

भोगस्थानानि यावति लीलास्थानानि यानिच।

तानि सर्वाणि तस्यैव पुरौ व्याप्यानि सर्वशः ।।

सबाह्याभ्यतरं कृत्स्न आनन्दरसस्यन्दितः ।

मधूदधिरिवापारो राम एव परः पुमान् ।।

Meaning – Shiv ji says to Parvati ji that Ayodhyapati Ram ji is the God of all gods, the lord of other Mathuradis are all parts of Ram ji There are many incarnations of Kala Ansh Vibhuti and the archer Shri Ramji is the Supreme Lord Himself. In the place of enjoyment, there is Para Ayodhyapuri and in the place of Leela, this is Ayodhyapuri in the world. Shri Ramji, is the husbands of Ayodhya Puri of both enjoyment and Leela and both of Ayodhya have unbroken opulence. The same opulence that is present in the places of enjoyment is also present in the places of worship, the same opulences are prevalent everywhere in Ayodhyapuri. Ayodhya is filled with the all rasa and is as immense as the ocean of sweetness, in which the Supreme Being is Ram and not

anyone else. Apart from this, it is also written in the same Shiv Samhita.

द्विभुजो जानकोजानिः सदा सर्वत्र शोभते।

भक्तेच्छातो भवेदेष वैकुण्ठे तु चतुर्भुजः ।।

कल्पितं चापरं रूपं नित्यं दविभुजमेव तत्।

परमं रससंपत् ध्येयं योगविदां वरैः ।।

Meaning – Shri Ramji always adorns the life of the devotees in his two-armed form and as per the wish of the devotees, he has become a resident of Vaikutha, the four-armed Narayan. And all the forms have been imagined by the Lord only for the devotees "उपासकानां कार्यार्थं ब्रह्मणो रूपकल्पना"According to this Shruti, the two-armed form is eternal and is full of supreme bliss.

Apart from this, it is written in Agastya Samhita that twenty-four incarnations are standing with folded hands in front of Shri Ramji, whoever gets the order of Shri Ram, takes incarnations, completes the work and then reaches in front of Shri Ram in Saket Loka This principle has been told by Agastyaji to Sutikshnaji, I am telling the same to you. Once all the sages and saints came to Ayodhyaji on the day of Ramnavami and after taking bath in Saryu and doing the daily rituals like evening worship etc., all the sages asked

Naradji that what is the real form of Parabrahman Shri Ram? Then Shri Naradji, the knower of the ultimate truth, said as

श्रीकौशलस्वसूपं च श्रोतव्यं भावसंयुतम् ।

येऽवताराः समाख्यातास्तस्विंस्तस्तस्सिन् युगे युगे।।

साकेतवासीपुरुषात्तथा तज्चातिभेदतः ।

संभवति सदा ते वै ह्यवतारा न संशयः ।।

सावधानेन तत्सर्वं शृणुध्वं ब्राह्मणा शुभम् ।

साकेताहं सतोत्पन्नो हंसो सानेन सागरः ।।

कुमारं बोधयामास विज्चानार्थं सुनिश्चितम् ।

श्रीसाकेतनिवासिनां कुमारेभ्यः सदा सुने ।।

सनकाद्याः समुद्भूता वेदवेदांगपारगाः ।

श्री साकेतस्थ विप्रेण वामनेन सहस्रशः ।।

वामनाख्याऽवतारास्तु संभवंति युगे युगे ।

विमला नरसिंहाभ्यां नृसिंहौ जायते सदा ।।

स्वभक्तरक्षणार्थय कल्पे कल्पे न संशयः ।

श्रीकृष्णाद्यावताराणां संख्या कर्तुं न शक्यते ।।

धर्मसंस्थापनार्थाय संभवन्ति युगे युगे ।

Meaning – Naradji said, listen to the greatness of Shri Ram because it is worth listening to, all the incarnations are famous and in every era in which all the incarnations are born from the part of the men of Saket and all the caste differences are determined, there is no doubt in this. Naradji said, O Brahmins! All of you listen carefully, the ocean of knowledge in Sri Saket, Paramhansa arises and gives enlightenment to the Kumaras. From Kumaras of resident of Sri Saket, four Sankadi brothers who were always knowledgeable about Vedas are incarnated. From brahmin of Saket loka,thousands of Vamana appear. Vamana avatars take place in every era, similarly thousands of Narasimha avatars take place in every kalpa to protect their devotees. We cannot count the incarnations of Krishna and others, all of them are born in every era for the establishment of religion. O disciple! It is described in more detail further that in Saketalok there are thousands of Parashuramas, thousands of Ram incarnation of thousand Vishnunarayan, there are thousand Matsya avatars, Kurma avatar, Baudra avatar, Varaha avatar, Kalka avatar, there are thousand Narayan, Vishnu, Brahmaji, Shivji, Maha Vishnu, Maha Shambhu, the meaning of saying is that there is no count and all of them are standing with folded hands in front of Shri Ram. O disciple, this is the principle of Kabirji, the incarnation of Prahladji, that

सब अवतार जायु महिमंडल अनतखडो कर जोरे।

अद्भूत अगम अथाह रचोहे ई सब सोभा तोरे ।।

जहां सतगुरु खल क्रतु वसंत ।तहं परम पुरुष सब साधु संत ।।तह तीनलोकते यिन्न राज ।।तह अनहद धुन चहुं पास बाज ।।दीपक बरे जहं निराधार ।।विरला जन कोट पाव पार ।।जहं कोटि कृष्ण जौरे दुहाथ ।।जहं कोटि विष्णु नावे सुमाथ ।।जह कोटि ब्रह्मा पटं पुराण ।।जह कौटि महादेव धरे ध्यान ।।जंह कोटि सरस्वती करे गान।। जंह कौटि इन्द्र गावने लाग।। जह गण गन्धर्व मुनि गनि जाहि ।।सो तहंवा प्रगट आपु आहि ।।तह चोवा चन्दन अरु अबीर ।।तह पुहुप वास भरि अति गंभीर ।। जंह सुरति सुरंग सुगन्ध लीन ।।सब वही लौक मै बास कीन्ह। मँ अजरदीप परहुंचौ सुजाइ ।।तह अमर पुरुष के दरश पाट ।।सौ कह कबीर हृदया लगाह् ।।यह नरक उधारन नाम जाह ‘।।

And this principle is also said by Goswami Tulsidas in Ramacharitmanas.

“राम काम शत कोटि सुभग तन ।।दुर्गा कोटि अमित अरि मर्दन ।।शक्र कोटि शत सरिस विलासा | नम शतकोटि असित अवकासा ।।मरुत कोटि शत विपुल बल, रविशत कोटि प्रकाश ।।शशि शतकोटि सुशीतल, शमन सकल भवनास ।।काल कोटि शत सरिस अति दुस्तर दुर्ग दुरत ।।धूम केतु शत कोटि सम, दुराधर्ष भगवन्त ।।प्रभु अगाध शतकोटिपताला ।।शमन कोटि शत सरिस कराला ।।तीरथ अमित कोटि शत पावन |नाम अखिल अध पूग नशावन ।।हिमगिरि कोटि अचल रघुवीरा | सिन्धु कोटि शत सम गंभीरा ।।कामधेनु शत

कोटि समाना सकल काम दायक भगवाना ।शारद कोटि अमित चतुराई ।विधि शत कोटि सृष्टि निपुनाई ।विष्णु कोटिशत पालन कर्ता ।रुद्र कोटि शत सम संहर्ता । धनद कोटि शत सग धनवाना ।माया कौटि प्रपच निधाना ।भारधरन शतकोटि अहीशा ।निरवधि निरुपम प्रभु जगदीशा ।निरुपम न उपमा आन रामसमान राम निगम कहे ।। जिमि कोटि शत खद्योत सम रविं कहत अति लघुता रहे ॥ This is said because the Vedas say that only Ram is like Ram, and there is no other analogy. If someone foolishly calls someone else like Ram, it is their ignorance.

“It is trivial to call the sun like countless fireflies.” This should be known, yet it is said. “राका रजनी भगति तव, रामनाम सोइ सोम ।अपर नाम उडगन विमल, वसहू भगत उर व्योम।“ It has been said like this, hence Goswamiji’s principle is the same as he has already said it earlier, the same thing has been said again by Sheshji in the Sada Shiva Samhita from the Vedas.

भानुकोटिप्रतीकाशं चन्द्रकोटिप्रमोदकम्।
इन्द्रकोटिसदामोदं वसुकोटिवसुप्रदम् ।।
विष्णुकोटिप्रतीपालं ब्रह्मकोटिविसर्जनम्।
रुद्रकोटिप्रमर्दं वै मातृकोटिविनाशनम्।।
भैरवकोटिसंहारं मृत्युकोटिविभीषणम्।

यमकोटिदुराधर्षं कालकोयिप्रधावकम्।।

गंधर्वकोटिसंगीतं गणकोटिगणेश्वरम्।

कामकोटिकलानाथं दुर्गकोटिविमोहनम् ।।

सर्वसौभाग्यनिलयं सर्वानन्दैकदायकम्।

कौशल्यानंदनं रामं केवलं भवखण्डनम्।।

Meaning – Ramchandraji is the one who shines like crores of suns, he is the one who gives joy (coolness) like crores of moons, he is always happy like crores of Indras, he is the giver of wealth like crores of Vasus, he is the protector like crores of Vishnus, he is the creator like crores of Brahmas, he is the destroyer like crores of Shivas, he is the destroyer like crores of mothers, he is the destroyer like crores of Bhairavs, he is the devourer of everyone like crores of death, he is fierce like crores of Yamas, he runs like crores of time, he is expert in singing like crores of Gandharvas, he has crores of Ganas is there, Kalanath is like millions of Kamadeva, he is the one who fascinates millions of goddess like Durga, he is the place of all good fortune, the giver of all happiness, Kaushalyanandan Shri Ram is the only one who can destroy the birth, death and destruction of the world. Hey disciple! It is written in Shiv Samhita that all the incarnations of Vishnu, Narayan, Krishna etc. chant the name of Ram and stand in front with folded hands.

यथा शिवसंहितायां पचमपटले द्वितीयाध्याये श्रीशिव उवाच पार्वती प्रति –

आसीनं तमयोध्यायां सहसरस्तभमण्डिते।
मण्डपे रलसंज्ञे च जानक्या सह राघवम् ।।
मत्स्यकूर्मकिर्य्यनेकौ नारसिंहीऽप्यनेकधा।
वैकुठोऽपि हयग्रीवो हरिः केशववामनौ ।।
यज्ञो नारायणो धर्मपुत्रो नरवरोऽपि च।
देवकीनन्दनः कृष्णो वासुदेवो बलोऽपि च ।।
पूचिगर्भो मधून्माथी गोविंदो माधवोऽपि च।
वासुदेवो परोऽनन्तः संकर्षण इरापतिः ।।
प्रद्युम्नोऽप्यनिरुद्धश्च व्यूहास्सर्वेऽपि सर्वदा ।
रामं सदोपतिष्ठन्ते रामादेशे व्यवस्थिताः ।।
एतैरन्यैश्च संसेव्यो रामो नाम महेश्वरः ।
तेषामैश्वर्यदातृत्वात्तन्मूलत्वात्निरीश्वरः ।।

Meaning – In Shri Saketpuri Ayodhyaji, Ram resides along with Jankau in the Ratnamandap adorned with thousands of pillars and there are many Matsyas, many Kurmas, many Varahas, many Narasimha, many Vaikuntha Gods, Hayagriva, Hari, Keshav, Vaman, Yagya Narayan, Dharma's son Narashrestha and also Devko's sons Krishnaji, Vasudev,

Baldev and so on. Prushchigarbha, Madhusudan, Govind, Madhav and Lord Vasudev, Lord Anant, Sankarshan, Lakshmipati, Pradyumna, Anirudh along with all the Chaturvyuhs always stand in front of Shri Ramji. The command is here, those who receive the orders of Ramjau, they all do the same and all others serve the great God in the form of the name of Shri Ram.

Apart from this, Lord Shiva also says:-

इन्द्रनामा स इन्द्राणां पतिस्साक्षी गतिः प्रभुः ।

विष्णुस्स्वयं स विष्णूनां पतिर्वेदांतकृद्विभुः ।।

ब्रह्मा स ब्रह्मणां कर्ता प्रजापतिपतिर्गतिः ।

रुद्राणां स पती रुद्रो रुद्रकोटिनियामकः ।।

चन्द्रादित्यसहस्राणि रुद्रकोटिशतानिं च।

अवतारसहस्राणि शक्तिकोटिशतानि च।।

इन्द्रकोटिसहस्राणि विष्णुकोटिशतानि च।

ब्रह्मकोटिसहस्राणि दुर्गाकोटिशतानि च ।।

महाभैरवकल्याणी कोव्यर्बूदशतानि च।

गंधर्वाणां सहस्राणि देवकोटिशतानि च ।।

Meaning – Shri Ramji is the lord of all Indras by the name Indra, he is the witness, he is the Lord and destination, then

the same Ramji is Vishnu himself and the lord of all Vishnus, the creator of Vedanta Shastra and all-powerful. The same Ram is Brahma himself and the creator of all Brahmas, the lord of Prajapatis and his only destination, then the same Ram is Rudra, the lord of all Rudras, the regulator of crores of Rudras. Ram is like a thousand Chandra, Surya, a hundred crore Shivas, is like Ram , Shri Ram is like thousand crore incarnations and is like a hundred crore Shaktis. He is like a thousand crore Indras, is like a hundred crore Vishnus, is like a thousand crore Brahmas, is like a hundred crore Durgas. Shiva says that O Kalyani! Ram is like a hundred crore Arbuda Mahabhairava. Ramji is like a thousand Gandharvas and a hundred crore gods. O disciple, further Lord Shiva says:-

वेदाः पुराणशास्त्राणि तीर्थकोटिशतानि च।

देवत्रमहर्षीणां कोटिकोटिशतानि च ।।

निर्मत्सरैश्च विद्वद्भिर्मंत्रार्थप्रयतैरपि।

प्रोच्यते यानिं तान्येव रामांशाद्ब्रह्मवादिभिः ।।

यं वेदातविदो ब्रहम वदन्ति ब्रह्मवादिभिः ।

परमात्मेति योगीन्द्रा भक्तास्तु भगवानिति।।

सभां यस्य निषेवते स श्रीराम इतीरितः ।

Meaning – Ramnaam is as sacred as 4 Vedas, 18 Puranas, 6 Shastras and hundred crore pilgrimage sites. Ram is a scholar in propounding the meaning of mantras like hundreds of crores of Devrishis, Brahmarishis and Maharishis. All the Brahmavadis say that whatever has been said above is a part of Ram. The one whom the Brahmavadis who know Vedanta call Parabrahma is called Paramatma by the Yogis and the devotees call him Bhagwan. The one whom Narayan, Vishnu, Krishna and all other incarnations serve is said to be Shri Ram. It is certain that no one has the supreme power like Shri Ram. It is futile to consider this as biased or to doubt it.**Similar description is given in Mahashambhu Samhita, Agastya Samhita, Shesha Samhita, Bhardwaj Samhita, Vashishtha Samhita, Sundari Tantradi etc**. Only due to the fear of expanding the texts, we do not write them, only know a little about them.

Question: O Swamiji, please describe Sri Saketalok, where it is and what it is like. Please tell me in detail. I really want to hear it.

Answer – O disciple! One day Veda had a doubt that who is the most supreme form, leela, abode, name, to decide this he asked Shesh Ji, the teacher of all living beings, then Anant Shesh Ji gave the answer.

सदाशिव संहिता:-

महर्लोकः क्षितेरुर्ध्वमेककोटिप्रमाणतः ।

कोटिद्वयेन विख्यातो जनलोको व्यवस्थितः ।।

चतुष्कोयिप्रमाणस्तु तपोलोको विराजितः ।

उपरिष्ठात्ततः सत्यमष्टकोटिप्रमाणतः ।।

आपः प्रव्याप्तकौमारः कोटिषोडशसंभवः ।

तदूर्ध्व परिसंख्यातो ह्युमालोकस्सुनिष्ठितः ।।

शिवलोकस्तदूर्ध्वन्तु प्रकृत्या च समागतः ।

विश्वस्य पुरतो वृत्तिः शिवस्य पुरतो वहिः ।।

एतस्माद्रहिरावृत्तिः सप्तावरणसंज्ञकः ।

Meaning – Above the earth, Maharlok is one crore kosh pramana and Janalok is two crore kosh pramana, Tapalok is four crore kosh pramana, above that the place of Lord Brahma, Satyalok is eight crore kosh pramana. From there, Kumara Loka is spread over water and is adorned with sixteen crore koshas, above that is Umalaloka, above that is Shivaloka, mixed with nature, within the world i.e. within nature and outside Shivaloka, Saptavarana is situated within it.

Meaning – There is a normal Saptavarana between both Shivlok and Umalok, it is told up to where Saptavarana extends from here.

तदूर्ध्वं कोटिपचाशत्क्रमादशगुणात्परम्।

भूमिरापोऽनलो वायुः खमहं च त्रिधापरम्।।

महामूलेन प्रकृतेः सप्तावरणसंज्ञकः ।

तदूर्ध्वं सर्वसत्त्वानां कार्यकारणमानिनाम्।।

निलयं परमं दिव्यं महावैष्णवसंज्ञकम्।

शुद्धस्फटिकसंकाशं नित्यस्वच्छमहीदयम् ।।

निरामयं निराधारं निरबुधिसमाकुलम्।

भासमानं स्ववपुषा वयस्यैश्च विजृंभितम्।।

मणिस्तंभसहसरस्तु निर्मितं भवनोत्तमम्।

वज्रवैदूर्यमाणिक्यै ्रथितं रत्नदीपकम् ।।

हेमप्रासादमावृत्य तरवः कामजातयः ।

Meaning – Above this, in the order of fifty crore Yojanas, tenfold one after the other, beyond this, are Earth, Water, Fire, Air, Sky, Rajauguna, Tamoguna, Satvaguna, Vidhuhankar, Mahamaya is the seven layers up to the original nature, the universe extends till here. Above this is the abode of Lord Narayana, the original cause of all living beings, where this entire universe is nurtured, that is the supreme divine Maha Vaikuntha world made of pure crystal.

Equally luminous, ever clean, having great lustre, baseless without illusion, sitting only in the form of a sunray, glowing with the radiance of one's own body with water flowing all around, the body is made up of thousands of gem pillars which have a supernatural beauty, where there is a lamp studded with Vajramani Vaidurya (deer) gems, there are coats of gold all around and huge palaces are adorned. Yes, where the Kalpa tree is beautiful all around.

रत्नकुण्डैरसंख्यातपुरुषैर्मलयवासिभिः ।

स्त्रीरत्नैः परमाहादैः संगीतध्वनिमोदितैः ।।

स्तुतं च सेवितं रम्यं रत्नतोरणमण्डितम्।

कारुण्यरूपं तन्नीरं गगा यस्मादविनिः सृता ।।

यत्र शेते महाविष्णुर्भगवाञ्जगदीश्वरः ।।

सहस्रमूर्धा विश्वात्मा सहस्राक्षः सहस्रपात्।

यत्निमेषाज्जगत्सर्व लयीभूतं व्यवस्थितम् ।।

इन्द्रकोटिसहस्राणां ब्रह्मणां च सहस्रशः ।

उद्भवति विनश्यंति कालज्ञानविडवनैः ।।

यदंशेन समुद्भता ब्रह्मविष्णुमहेश्वराः ।

कार्यकारणसंपन्ना गुणत्रयविभावकाः ।।

यत्र आवर्तते विश्वं यत्रैव च प्रलीयते ।

तदेदापरमं धाम मदीयं पूर्वसूचितम् ।।

एतद्बुह्य समाख्यातं ददातु वाच्छितं हि नः ।

Meaning – There are innumerable gem ponds there, where all the men are filled with the fragrance of Malaya, where thousands of Satira gems are enjoying ecstasy, the sound of everyone's songs is filling the air with joy. It is being adorned by a very beautiful ornament filled with praise and service. From whose compassionate waters has emerged the Gangaji is infinite yojana high and infinite yojana wide, where Lord Mahavishnu, the God of the entire universe sleeps, who has thousands of heads, thousands of eyes, thousands of feet, the entire universe is the soul, with whose mere blink the entire universe gets destroyed and is created, thousands of Indras and thousands of Brahmas are created and destroyed, from whose part Brahma, Vishnu, Mahadev all are born after getting the knowledge of time. It is the one who divides the three qualities with their causes, from where the world arises and where it dissolves again. O Veda! I have already informed you about that supreme abode. Narrating this secret will give the desired result.

तद्बुध्वं तु पर दिव्यं सत्यमन्यद्यवस्थितम्।

न्यासिनां योगिनां स्थानं भगवद्भावनात्मनाम्।।

महाशंभुर्मोदतेऽत्र सर्वशक्तिसमव्वितः ।

तदूर्ध्वं तु परं कान्तिम महावैकुठसंज्ञकम्।।

वासुदेवादयस्तत्र विहरन्ति स्वमायया ।

राघवस्य गुणो दिव्यो महाविष्णुस्वरूपवान्।।

वासुदेवो घनीभूतस्तनुतेजो महाशिवः ।

तदूर्ध्वं तु स्वयं भातो गोलोकः प्रकृतेः परः ।।

वामनो गोचरातीतो ज्योतिरूपः सनातनः ।

Meaning – On top of that lies the baseless Satyalok, the supreme divine light, where there are places of ascetics, yogis and devotees of Hari. Here, Mahashambhu enjoys being equipped with all powers. Above that is the Mahavaikuntha world full of supreme divine radiance where the Vasudeva Chaturvyuhs roam through their Maya. It was said earlier that Mahavishnu is the divine qualities of Ramji, Vasudev is the dense opulence of Lord Ramjau and the brightness of the body is Mahashiv. Above this, there is 500 crore Yojana, beyond Maya, the abode of non-natural Golok, which is self-luminous and is beyond mind, speech and senses, is eternal in the form of light.

तस्य मध्ये पुरं दिव्यं साकेतमिति संज्ञकम्।

योपिद्रतलमणिस्तभप्रमदागणसेवितम्।।

तन्मध्ये परमोदारः कल्पवृक्षो वरखप्रदः ।

तस्याऽधः परमं दिव्यं रतलमण्डपमुत्तमम्।।

तन्मध्ये वेदिका रम्या स्वर्णरत्विनिर्मिता।

तन्मध्ये च परं शुभ्र रलल्सिंहासनं शुभम् ।।

सहस्रारं महापदां कर्णिकारैस्समुत्तमम्।

तन्मध्ये मुद्रिकाभित्रं मुद्राद्वाभ्यां विभिन्नरकम्।।

वह्निन्दुमण्डलेनापि वेष्टितं बिंदुभूषितम्।

चन्द्रकोटिप्रतीकाशं छत्रकं च सचामरम्।।

सदाऽमृतघनस्त्रावि मुक्तादामवितानकम्।

Meaning – In the middle of that Goloka is the supremely divine Saketpuri, which is made of gems and is served by women and jewels. In the middle of it is the Kalpavriksha, which bestows boons to the most generous (best), and under that Kalpavriksha is a beautiful pavilion made of supremely divine gems. In the middle of that pavilion is a very beautiful altar made of golden gems. In the middle of that altar is a very bright and auspicious gem-throng. On it is a great thousand-petalled lotus, which is adorned with a perfect rim. In the middle of it is a circular ring. In its lower part are two seals. It is surrounded by the front circle and the moon circle and is adorned with a bindu. The umbrella and fan are refined like a million moons, from which clouds like nectar

rain down. The moonlight is adorned with pearl-like doors, which has immense beauty.

तन्मध्ये जानकी देवी सर्वशक्ति नमस्कृता ।

तत्रास्ते भगवान् रामः सर्वदेवशिरोमणिः ।।

तत्रादौ चिंतयेत्तेजो वहिरूपं सशक्तिकम् ।

तेजसा महता श्लिष्टठमानन्दैकाग्रमंदिरम्।।

एकाग्रमनसा पश्येत्तत्र देवं सुविग्रहम् ।

स्निग्धमिन्दी वरश्यामं कोटीन्दुललितद्युतिम् ।।

चिद्रूपं परमोदारं वीरभद्र रघूदहम् ।

द्विभुजं मधुरं शातं जानकीप्रमविहलम् ।।

दोर्दण्डचण्डकोदण्ड शरच्चन्द्रमहाभुजम् ।

सीता लिंगितवामांगं कामरूपं रसौत्सुकम् ।।

तरुणारुणसंकाशं विकचाबुजपादकम् ।

पददं नखश्चन्द्रः प्रियतेजस्समावृतम्।।

कूर्मपृष्ठपदाभासं रणन्मजीरपादकम्।

कटिसूत्राकितश्रीशं यज्ञसूत्रैरलंकृतम्।।

रतलककणकेयूरशोभिताग्रभुजद्यम्।

चन्द्रकोटिप्रतीकाशं कौस्तुभेन विराजितम् ।।

Meaning – In the lap of that throne is Goddess Shrijanaki, saluted by all the powers, there is Lord Shri Ram, the head of all the gods. There, first of all, Agirirup, “Remember the glory of the beautiful power, look at the beautiful form with a concentrated mind in the temple of Anandrupa, full of great splendor – “How am I – “Sighdha (chicken), soft dark lotus soup, more beautiful than millions of moons, dear spiny bird, most generous, Veerbhadra Raghukul Shiromani Ramji Dwibhuj is sweet and peaceful, there is restlessness in the love of Shri Janakiji, there is fierceness in his arms.” ‘I am an archer, like Sharadchandra with great arms, whose left limb is adorned with Sita, the nails of both the feet are illuminating all the directions with the loving light of the moon, those two feet are adorning the page of Kurma, complemented by the words of the radiant table, Adorned with ‘ Bracelets of gemstones.

दिव्यरत्नसमायुक्त मुद्रिकाभिरलकृतम्।

नासांशैकसमायुक्तं मुक्ताफलस्फुरन्मुखम् ।।

सूर्यकोटिप्रतीकाशं चद्रकोटिप्रमोदकम्।

विद्युक्तोटिचलच्छरुभ्र कुण्डलादिश्रुतिहयम् ।।

प्रवृत्तारुणसंकाशं किरीटेन विराजितम्।

गोविद गोविदां श्रेष्ठं चिन्मयानंदविग्रहम् ।।

दिव्यायुधसुसंपन्न दिव्याभरणभूषितम्।

अक्षरं केवलं ब्रह्म पीतकौशेयवाससम् ।।
शंखचक्रगदापद्मचर्मासिहलमूशलैः ।
तद्रूप विविधाकारैः सेव्यमानं परात्परम् ।।वशिष्ठवामदेवादिमुनिभिः परिसेवितम्।
लक्ष्मणं पश्चिमे भागे धृतच्छत्रं सुचामरम् ।।
उभौ भरतशत्रघ्नौ तालंवृतकराम्बुजौ ।
अग्रे व्यग्र हनूमतं वाचयतं सुपुस्तकम्।।

Meaning – Shri Ram is wearing a ring with the divine gem and in his nose there is Muktaphal (Nashamani), my face is full of humor, bright like millions of suns, joyous like millions of moons, playful and bright like millions of women, earrings are in both my ears, the red head is decorated with a crown made of red hot glass, Govind is present in all the senses, the form of Chindanand is beyond the senses. Equipped with divine weapons and wearing divine ornaments, wearing only Akshar Brahman, Pitambar and wearing conch, chakra, mace, verse, religion, (shield), asi (khadga), plough, pestle, he is served in many forms.

Meaning: Higher than highest para brahman Ram is served by the incarnations of millions of thousands of four-armed Vishnu,eight-armed Narayana, etc., and and Vasistha ,Vamdeva. In the west, Lakmanji is standing with an umbrella, and Bharat Shatrughra is standing with a fan of

both the ponds in both hand. On the left. Hanumanji is in front of Ram, reading a beautiful book. Meditate on these four Bhatyas. Hey disciple! This has described the meditation of Shri Ramji, resident of Saket.

Question: Swamiji! I have a strong desire to hear from you about the supreme nature of Shri Janaki.

Answer: O disciple! In the Maharamayan, Shankarji has described the supreme nature of Shri Janaki to Parvatiji in this manner.

संप्रवक्ष्यामि याश्शक्तोजनक्यांशास्ि रिंशकाः ।
निकटे संस्थिता नित्यं सर्वाभरणभूषिताः ।।
श्रीर्भूलीला तथोत्कृष्टा क्रियायोगोन्नती तथा।
ज्ञाना पार्वी तथा सत्या कथिता चाप्यनुग्रहा ।।
ईशाना चैव कीर्तिश्च विचेला कांतिलंबनी।
चद्रिकापि तथाक्रूरा कान्ता वै भीषणी तथा ।।
क्षाता च नन्दनी शोका शाता च विमला तथा।
शुभदा शोभना पुण्या कला चाप्यथ मालिनी ।।
महोदया हादिनीः शक्तय एकादशत्रिकाः ।

भृकुटी दर्शयतीमा जानक्या नित्यमेव च ।।

Meaning – Lord Shiva said that the part of Shri Janaki ji is 33 powers, he says listen, these always remain in front of Janaki ji. Sri 1 Bhu Devi 2, Leela Devi 3, and Utshar 4, Kriya 5, Yoga 6 Unnati 7, Gyana 8, Parvi 9, and Satya 10, Anugraha 11, Ishana 12, Kirtin 13, Vidya 14, Ila 15 Kanti 16, Lambani 17, Chadvika 18, and Krura 19, Kanta 20, Bhishani 29, Kshanta 22, Nandani 23, Shoka 24, Shanta 25 and Vimala 26, Shubhada 27, Shobhana 28, Punya 29, Kala 30, and Malini 31, Madam 32, Ahadini 33, these thirty-three Shaktis keep looking at Shri Janki ji with their brows and by looking at their brows, everyone performs the work

श्रीश्च श्रीः प्रका लेया भूरण्डाधार उच्यते।

लीला बहुविधा लीला उत्कृष्टोत्कर्षप्रेरका ।।

क्रिया समक्रिया सम्यगम्योगा योगाच्विता गतिः ।

उन्नती महतीवृ द्धिर्ज्ञानाविज्ञान प्रेरका ।।

करोति प्रेरणं सम्यक पर्वी जयपराजयौ।

सत्यस्य प्रेरका सत्यानुरहार्था दयागुणाः ।।

ये च सर्वे जगन्मध्ये भेदा अपि सुदुस्तराः ।

ईशाना प्रेरका तेषां वर्तते नात्र संशयः ।।

यशोऽधिकारिणी कौतिर्विया विद्याधिकारिणी।

सद्वाणी प्रेरकेला स्यात्क्रांता क्रांतिविवद्विनी ।।

यानि धामानि सर्वाणि श्रीरामस्याद्भुतानि च।

गुणाश्चानंतरूपाणि) प्रैरकैषां विलंबिनी ।।ी

तप्रकाशयोस्सम्यक् प्रेरका चद्विकापि च।

क्रूरत्वं प्रेरका क्रूरा मनोवाक्छायकर्मभिः ।।

प्रेरका वर्तते कान्ता रागमोहौ शुभाशुभौ ।

प्रेरका भीषणी तेषां ये च सर्वे भयादयः ।।

वर्तते प्रेरका क्षान्ता क्षमा गुणविशेषतः ।

नंदनी च तथा शक्तिः सवनिदप्रकाशिनी ।।

Meaning- Sridevi Shakti is the one who inspires Sri in the entire universe. The basis of the universe is Bhudevi Shakti. The entire Leela is the inspiring Leela Devi 3. Who is the driving force behind all progress? The driving force behind the entire action is action power. Which type of Yogashakti is there in Ashtanga Yoga? Gross growth is the driving force of progress. Gyan Vigyan is the power of knowledge that inspires Vairagyadin. Jai Parjay Kaun motivator parvi shakti 9. Truth is the driving force of truth. 10 Which is the driving force of grace and mercy? 11. Who is the driving force behind the entire world? 12 | Suyash is the driving force behind the sun. Who is the driving force behind all

knowledge? 14 Sadranau's driving force is 15. Kanta Shakti Is the driving force behind all radiance. 16 And there are three worlds, fourteen Bhuvans and 108 Vaikunthas, hence all are the abode of Shri Ramji and the innumerable qualities of God and all the aspects, qualities, qualities, passions etc. that He possesses are all propounded by the divine power. Moon power is the inspirer of cold light. 18 is cruel, but I am the manifestation of complete cruelty, so I am cruel power. 19 All the passions, love, good and bad, are the driving force behind the song. 20 | The terrible driving force of gross fear is 21. Forgiveness is the power that inspires the virtue of forgiveness. 22 Nandini Shakti is the one who inspires joy.

शोका स्वयं विशोका च लोकानां शोकं प्रेरका।

शांतिप्रदायिनी शाता विमला विमलान् गुणान् ।।

शुभदा सद्गुणं शोभा प्रेरयती च शोभना।

पुण्यापुण्यगुणोपेता कला बहुकलावती ।।

मालिनी व्यापकान्सवन्प्ररयती महीदयान्।

विभवं प्रकृतिर्भक्तिर्भक्ति वर्द्रयते सदा।।

आहादिनी महाऽऽहादं संवर्द्रयति सर्वदा।

स्वे स्वे कार्य्यै रतास्सर्वाश्शक्तयश्चैव तास्सदा ।।

यस्मिन्काले भवेदाज्ञा सीतारामानुशासनम्।

तस्मिन्काल प्रकुर्वीत सर्वं कार्य्यमशेषतः ।।

एकैकानां सहस्राणि वर्तते चोपशक्तयः ।

व्यापकास्सर्वलोकेषु सर्वतो गगनं यथा ।।

जानक्यंशादिसंभूताऽनेकब्रह्माण्डकारिणी।

सा मूलप्रकृतिर्ज्ञेया महामायास्वरूपिणी ।।

Meaning – Ashoka is the power of sorrow but she inspires sorrow throughout the entire universe. The inspirer of peace is Shanta Shakti 25. Vimala Shakti is the driving force behind Vimala 26 Guna. Goodness is the power that inspires virtue shakti. 27 Shobhana Shakti is the driving force behind beauty. 29 punya shakti is the inspiring virtue of punya 29 | Sakalgun and 64 art's inspiring is Kalavati Shakti 30, the universal universality's inspiring is Malini Shakti 31. And devotion towards the entire splendor and quality of nature's inspiring is devotional shakti. The supreme joy which is Brahmanand, its inspiring power is ahladini shakti All these powers remain busy in their respective works. At that time, when Shri Sitaram orders, all the powers do all the work respectively. Thousands of sub-powers of all these powers, that is, their obedient maids, are spread in all the worlds like the sky. And know Mahamaya, the same original form of nature which is born from the part of Janakiji and which covers millions of universes. O disciple! This is said to be the

supreme nature of Shri Janakuji, hence it is foolish to say that anyone else is like Shri Janakiji.

Question: Oh Swamiji! Valmiki ji has written Ramayanam for hundreds of people.

Answer: Oh disciple! Maharshiji has written Santanik Lok in Ramayana as follows:-

तच्छरुत्वा विष्णुवचनं ब्रह्मा लोकगुरुः प्रभुः ।
लोकान्सांतानिकात्नाम यास्यती मे समागताः ।।

यच्च तिर्यगगतं किचित्त्वामेवमनुचितयन्।

प्राणांस्त्यक्ष्यति भक्त्या वै तत्संताने विवत्स्यति।। सर्व्बह्यगुणैर्युक्ते ब्रह्मलोकादनंतरे।

Meaning – Upon hearing the words of Lord Vishnu, Lord Brahma, the father of the world, said that all your devotees will go to the world called Santanik. They have come with you, but if even a single bird or moth gives up its body by chanting your name, they will all go to the Santanik world. This Santanik world is the Brahmloka, imbued with the qualities of Brahman. This Brahmloka is Saket itself. This is said in the Mahabharata. As per the evidence.

लोकान्सान्तानिकान्नाम भविष्यत्यस्य भारत।

यतिधर्ममवाप्तोऽसौ चैव शोच्यः परंतप ।।

Meaning – When Vidurajau passed away and Yudhishthira went to cremate him, a voice from the sky said, “O Bharata! He will attain the supreme Satanic world, rare even for yogis, because he has attained the path of renunciation. Therefore, do not cremate him. Burning a sage is a sin, and you should not even grieve.”

This proves that the Sanatanika is supreme, as is written in the Ramayana and Mahabharata, the ancient texts equivalent to the Vedas. There is no world beyond this.

Question – O Swamiji! Are Saket Lok and Santanik Lok the same thing? I have a lot of doubt in my mind.

Answer – O disciple! Wherever there is Santanik forest, it is called Santanik Lok, and the Santanik forest is in Saket Lok.

This has been said in Sadashiv Samhita.

साकेतदक्षिणद्वारे हनुमान रामवत्सलः ।

यत्र सांतानिकनाम वनं दिव्यं हरेः प्रियम् ।।

Meaning – The devotee-loving Shri Hanumanji lives in the southern gate of Saketpuri, where there is the very divine Santanik forest, dear to the Lord. It is said so. Then

Goswamiji has called the same Santanik forest as the cool Amarai. Take another meaning from this is against the truth, here it means only Sanatanik forest, hence Saket Lok is the principle of Goswamiji, this principle is the theory of Kabirji, the incarnation of Prahladji.

“छोडि नासूत मलूक जब सूज लाहूत हाहूत बाजी ।

ओर साहूत राहूत इहां डारि दे कूदि आहूत जाहूत जाजी ।।

जाय जाहूत मैं खुद खाविन्दं जह वही मकान साकेत साजी।

कहै कबीर हा भिस्त दौजख थक वेदं किताब कातृत काजी ।।

Like this, Saket has been said above the nine places, then Kabir ji has said in detail in Nai Jhalna Chhand Pingal, Satyalok has been said above the places that (Bhave Anand Se Phand Se Chhotiya Parhuchiya Jahan Satlok is mine) It has been said like this, everyone’s principle is the same.

Question: O Swamiji! Is Satyalok the name of Saket or is it another Satyalok?

Answer: O disciple! Satyalok is also called Brahmlok, but in the Siddhanta Granth it should be known by the name of Saket only.

Because it is said in the 20th chapter of Shiva Samhita Pancham patal.

अयोध्या नंदनी सत्यनामा साकेत इत्यपि।

कोशला राजधानी च ब्रह्मपुराऽपराजिता ।।

अष्टचक्रा नवद्वारा नगरी धर्मसपदाम्।

देवं ज्ञाननेत्रेण ध्यातव्या सरयूस्तथा ।।

Meaning – Ayodhya, Nandani, Satya, Saket, Koshala, Brahmapur, Aparajita are the names of Ayodhya. The city with eight chakras and nine gates is full of religious wealth, seeing it with the eyes of knowledge and meditating on it is the same divine Shri Saryuji.

Question:- O Swamiji! The greatness of Shri Ayodhya and Shri Saryu is immense. Please tell us something more.

Answer:- O disciple! How can I praise Ayodhya and Saryu? I do not say this for fear that the book will become too long. Whatever is there, it is Ayodhya itself.

रासस्थानमयोध्यैव धर्मस्थानं सनातनम्।

मुक्तेस्थानमयोध्यैव भक्तिस्थानं च शाश्वतम् ।।

धर्मस्थानमयोध्याऽख्यं रगमुक्तिपदं स्मृतम्।

दारिकाभक्तिकृत्स्थानं रसस्थानं तु माथुरम् ।।

सर्वमेतदयोध्यैव सूष्मदुष्टिसमर्पणे।

तत्राशोकवनं रम्यं रसस्थानं हि केवलम् ।।

तन्सध्ये जानकोरामौ नित्यं लीलारतौ स्थितौ।

सहितौ वनितायूथैः शतैरपि मनोहरैः ।।

Meaning – In the 20th chapter of Shiv Samhita, Shiva has said that the place of worship is Ayodhya, the place of religion is Sanatan, the place of salvation is Ayodhya, the place of devotion is always Ayodhya, the place of religion is Ayodhya only, Ranganath, the giver of salvation, has said that Drakapuri is the place of devotion and Mathuraji is the place of worship, all this is from Ayodhya only, if you look at it with knowledge prospective, then it is not from ignorance. Where there is the most picturesque Ashoka forest, there is Kevalrasthan, in the middle of it both Shri Sitaram is situated doing daily love, both of them are seated among thousands of women, where is the place said, O disciple! The greatness of Saryuji towards Ayodhyaji has been described in detail in Vashishtha Samhita, where in the end two verses have been said like this.

यथा वशिष्ठ उवाच भरद्वाज प्रति ८७ अध्याय

अयोध्यानगरी नित्या सच्चिदानंदरूपिणी।

यस्यांशांशेन वैकुंठा गोलोकादिप्रतिष्ठिताः ।।

यत्र श्रीसरयू नित्या प्रमवारिप्रवाहिनी ।

यस्यांशांशेन संभूता विरजादिसरिद्वराः ।।

पूर्णः पूर्णतमः श्रीमान्सच्चिदानंद विग्रहः ।

अयोध्यां क्कापि संत्यज्य स क्कचित्रैव गच्छति ।।

Meaning – The city of Ayodhya is eternal, it is the form of Sachvidanand, with whose parts all Vaikuntha Golokadis are revered. Where Shri Ram's loving water of Shri Sarayuji keeps flowing daily. From whose fragments the barren rivers have emerged. Among all the incarnations, the most complete i.e. the most perfect Supreme Parabrahma Shriman Sachchidanandaghan Swarup Shri Ramji never goes anywhere except Shri Ayodhyaji.

याअयोध्यापुरी सा सर्ववैकुण्ठानामेव मूलाधारा मूलप्रकृतेः परा, तत्सद्ब्रह्ममया विरजोत्तरा, दिव्यरलकोशाढ्यायां तस्यां नित्यमेवं सीतारामयोर्विहारस्थलमस्तीत्यथर्वणे श्रुतिः ।।

देवानां पुरर्ययोध्या तस्यां हिरण्मयः कोषः स्वर्गलोको ज्योतिषावृता यो वै तां ब्रह्मणे वेदामृतेन वृतां पुरी तस्यै ब्रह्म च ब्रह्मा च आयुः कौर्तिप्रजां ददुरिति सामवेदे तैत्तिरीय श्रुति।।

There is a lot of significance of Ayodhya Saryu in Hanumatsamhita and Agastya Samhita. Millions of Brahma, Vishnu, Shiva, Narayan, Mahashambhu, Mahavishnu, millions of Krishnadik, twenty-four incarnations roll in the blood of Ayodhyaji and sand of Saryuji and stand with folded hands. Hey disciple! As far as Pramanard is concerned, if someone is a worshiper of Vishnu Narayan and Lord Krishna, then why would this principle appeal to him? Krishna worshipers debate only on the basis of Garga Samhita and do not know who can say one Samhita, thousands of Samhita propound the importance of Ramji. If you want to see something special, then look at Adipuran where Krishnaji himself has told what teachings to Arjun, otherwise look at Vedarthaprakash Ramayana and in Maharamayana, the most merciful and devoted devotee of Ram, Shri Shankarji has described all the incarnations of Ramji by marking his 42 feet. Then in the Kalatachakr, in the dialogue between Kaal and Maya, on the subject of all principles, it has been said that – what to do, there is a fear of the book becoming too long, if not then say something, then look at Rudrayamal Brahmayamal where Lord Shiva has described everything with Ra and Makar only, then look at Pulastya Samhita where everything has been described with Ramnaam only, what is special about it?

“Know this context in detail.

Question: O Swamiji, Kabir ji is said to be the incarnation of Prahlad, where is this written?

Answer: O disciple! This story is described in chapters 131 to 135 of the future chapter of the Agastya Samhita. There, Swayambhu, Narada, Shambhu, Sanakadi Kumar, Kapil, Vibhishana, Prahlad, Janaka, Bhishma, Bali, Shukdev, Yamaraja, along with twelve Vaishnavas and Goddess Lakshmi, Lord Rama is the first among them to take incarnation.

Shri Ramji was born in Prayag Raj to a Kanyakubj Brahmin named Punya Sadan and his wife Sushila Maiya and his first disciple Anantanandji, the incarnation of Brahmaji, became famous by the name of Shri Ramanand Swami. The second disciple of Naradji was the incarnation Sursuranandji. The third disciple was Sukhanandji, the incarnation of Shankarji. Narharyanand ji was the incarnation of the fourth disciple Sanatkumar. Yoganandaji was the incarnation of the fifth disciple Kapilji. Pipaji, the incarnation of the sixth disciple Manuji, became the king. Kabirji was the incarnation of the seventh disciple Prahladji. Bhavanandji was the incarnation of the eighth disciple Janakji. The ninth disciple, the incarnation of Bhishmaji, became a devotee of the army. The incarnation of the tenth disciple Baliji became a devotee of wealth. Galvanand Yogiraj was the eleventh disciple of

Shukdevji. The twelve disciples became Ramadaya i.e. Redas devotees, the incarnation of Yamrajji. I am Padyavatiji from the part of the thirteenth disciple Lakshmiji, all this has happened after the passage of forty-four hundred years of Kaliyuga, and Agastyaji has told in detail to Sutikshnaji that on the day in which Barley was born in Jinaskul, in the month Paksha Tithi Nakshutradi. Hey disciple! All of them have been acharyas of Shadakshar Ram Mantra and have propagated Ram Mantra by conquering everywhere. What can we say about the special sect in which there are unique Mahatmas like Tulsidasji and also Sadhu Samaj is famous in all the four places.

Question: Swamiji! In Valmiki's Ramayana, is the name of Golok Dham supreme or not? Say this

Answer: Oh disciple! In the 30th canto of Valmiki's Ramayana Ayodhya Kand, there is a word of Ramji to Janakiji. As

देवगंधर्वगोलोकान्ब्रह्मलोकास्तथापरान्।

प्राप्नुवंति महात्मानो मातापितृपरायणाः ।।

Meaning: Great souls who serve their parents attain Gandharvaloka, Devaloka, Brahmaloka and Goloka. It is said that this is why Maharishi Ji also gave the name Goloka.

Question: O Swamiji! Krishna worshippers describe Krishna himself in Goloka. You have also said the same in your Krishna worship theory. And then I heard from you that Saketalok is the supreme in Goloka. How is this possible? Please tell me this.

Answer – O disciple! There is a difference in this that in the middle of Golok there is Saketpuri and on the western gate of Saket there is Vrindavan, on the northern gate there is Janakpur, on the eastern gate there is Anandvan, on the southern gate there is Chitrakoot, this is described in detail in Sadashiv Samhita, and above all there is a detailed description in Shuka Samhita. I am telling you the same because other devotees will be biased in giving evidence from other Samhitas, therefore it is right to say from Shuka Samhita itself that Shukacharyaji has described it to King Parikshitji in Golok itself, hence the second verse of the first chapter contains the words of King Janakji.

As

कथ ब्रह्मविदां मध्ये सवादोऽयमजायत।

कथंवा विष्णुराताय त्वया पूर्वं प्रबोधितम् ।।

गोलोकाख्यं च कि स्थानं यत्र सप्रति तिष्ठम्।

एतन्मे भगवन्ब्रूहि शुक कारुणिकोत्तम ।।

Meaning – Janaka said, how did this debate arise among the Brahmavadis, and how did you understand about Vishnurat (Parikshit) barley in the past, and what is the supreme place called Golok Dham? Where Parikshit ji is, all this is Lord. O Karunasthan Shukdevji! Tell me enlightened. Hearing these words of King Bahulascha, Shukacharya Swamiji said.

पुराहं ब्रह्मणो लोके उषित्वा शाश्वतीः समाः ।

ब्रह्मवादे जायमाने सिद्धाते ब्रह्मवादिनाम् ।।

रामः सर्वं हरिः सर्वमित्यश्रौषं मुहूर्मुहुः ।

ततः श्वेतद्वीपपतेरनिरुद्धस्य संसदि ।।

ब्रहयप्रसंगवार्ता राम एव विधिः श्रुतः ।

राम एव सदा ध्येयो ज्ञेयः सेव्यश्च स

इत्य श्रौषमहं राजन् सिद्धातेषु मुहर्मुहुः ।

ततोऽनतस्य शेषस्य साक्षान्नारायणात्मनः ।।

सदा सुसंगतौऽश्रौषं राममेव कथाविधिम्।

नातः परतरं वेद्यं रामत्रैलोक्यनायकात्।।

एक एव परं ब्रह्म रामो वेदेषु गीयते।

इति श्रुत्वा विनिधित्य श्रीरामचरितं मया ।।

निर्मथ्य सर्वशास्त्रेषु सचितं पठितं स्मृतम्।

स्थापितं हृदये नित्य सर्वस्वं प्राणजीवनम्।।

Shukacharya said, “In the past, we repeatedly heard this principle, originated by a Brahmavadin, among the Brahmavadis: Lord Rama is Lord Hari, the remover of all suffering (Duhkham haratiti Harih). Furthermore, we have heard the Brahmaprasanga discourse in the presence of Lord Anirudhra, the lord of Shvetadrip, that the Supreme Brahman, Lord Rama, is the one worthy of meditation (meditation by all). Lord Rama is the one to be served by all sages. O King! I have heard this repeatedly. After that, we heard the story of Lord Rama from Lord Anant Shesh Prabhu, the inner soul of Lord Narayana. He explained to us that there is no one worth knowing beyond Lord Rama, the Lord of the three worlds. The one who is sung in all the Vedas is the only Supreme Brahman, Lord Rama. There is no other entity beyond Him.” This is the principle that after listening to Shri Ramcharit, churning and accumulating all the scriptures, I have established Shri Ram, the life and soul of everything, in my heart.

कदाचिद्रोलोकमध्ये जातोऽहं स्वेच्छया नृप।

जाता गावः कामदुघाः शाखिनः कल्पशाखिंनः ।।

यत्र वृन्दावनं नाम साक्षात्कृष्णवनं महत्।

यत्र गोवर्द्धन गिरिर्मणिधातुविचित्रितः ।।

यत्र कल्लोलकलिता कालिन्दी सरितां वरा।
तस्यास्तीरेषु पुष्पाढ्यं कदबहरुमकानने ।।
यत्र रासरसाऽवेशमत्ताः श्रीगोकुलांगनाः ।
यत्र क्रीडति कैशौरवेषः श्रीकृष्णचंद्रमाः ।।
मुरलीवादनपरो सूपमाधुर्यवारिधिः ।
लीलाधिदेवता तस्य यत्र श्रीवृषभानुजा ।।
सुंदरी राधिका नाम रतिकोटिविचत्वरा।
यत्र लीलारसांभोधौ ब्रह्मानंदसुधाकणः ।।
न ज्ञायते कविकल्पैर्भक्तिसारेकवेदिभिः ।
गोपेन्द्र यत्र नदाख्यस्तस्य घोषाः सभादयः ।।
दिवानिशं प्रवरद्विष्णुर्महामंगलमंडितः ।
कृष्णवात्सल्यरसभूर्यशोदा यस्य गेहिनी ।।
महाभाग्या महोदारा यत्र गोपा मुदाच्विताः ।
न यत्र म्रियते कश्चित्कालमायातिगेऽद्भूते ।।

Shukacharya said, “O King! Once, when I went to the center of the globe, I saw thousands of Kamadhenu cows and thousands of trees like Kalpavriksha trees. The great forest of Lord Krishna, Vrindavan, is adorned there. The Govardhan mountain, studded with gems and jewels, is magnificent. The

Yamuna, the best of all rivers, flows there, gurgling. On its banks is a beautiful Kadamba forest dotted with flowers. There, cow-daughters are ecstatic in Raas, and Lord Krishna, in his youthful guise, is wailing. He is intent on playing the flute, and there is the ocean of the sweetness of the serpent. There, resides the mistress of Leela (Leela Devi), Radha, the daughter of Lord Vrishbhanu, who outshines the beauty of countless women. The ocean of that Leela-rasa (love-play), is the nectar of the bliss of Brahmananda (bliss).” Even the most learned people cannot understand this, only those who know the essence of devotion can understand it. There is Shri Nanda, the best of all cowherds, for whom there is a beautiful noise from the assembly. The great auspicious splendor is increasing day and night. There, Shri Yashoda, the wife of Shri Nanda, who is the great fortune of being the loving husband of Shri Krishna, such generous cowherd friends are sitting full of joy, no one dies there, this place is free from time and illusion.

अलौकिको यत्र रविर्बोधयत्यंबुजाकरम्।
तथा विलक्षणश्चन्द्रो भुक्ते कैरविणौर्निशि ।।
नित्योत्साहौ नित्यसुखं नित्यकेलिरसोदयः ।
नित्यनव्यतरं रूपं नवीनं यत्र मंगलम् ।।

तत्र गत्वा समाश्रित्य दिव्यश्री यमुनाजले।

वशीवटतरोर्मूले नटतं श्यामसुन्दरम्।।

ददर्श गोपिकावृन्दैः सह रंजितकाननम्।

तत्र ब्रह्मादयो देवाः कोटिजन्मार्जितैः शुभैः ।।

गोपिकाभावमासाद्य रमणं रमयति ह।

क्रषयः श्रुतयश्चैव गोपिकाभावभाविताः ।।

क्रीडति प्रभुणा साकं महासौभाग्य मंडिताः ।।

तत्र गत्वा रसावेशादुच्चैर्गनिकलस्वरैः ।।

अतीव रंजयामास गौपीमाधवयोर्मनः ।

दुष्टो मया च तत्रैव पाण्डवेयो महामनाः ।।

परीक्षिन्नाम नृपतिः श्रुत्वा भागवत पुरा।

श्रीभागवतवक्तारं ववदे मां पुरातनम् ।।

There the supernatural sun is making the lotuses blossom. Similarly, the extraordinary moon is also enjoying the nectar of the water lily. There, there is the rise of eternal enthusiasm, eternal happiness, eternal playfulness. Where new and exquisite forms are being illuminated and new auspiciousness is being created. Going there, after bathing in the divine waters of Shri Yamuna, we saw Shyamsundar dancing in the group of cowherds in the supernaturally

luminous forest at the root of the Vanshivat tree. There, the gods like Brahma etc. are enjoying the beautiful pastimes having attained the cowherd mood as a result of the accumulated virtues of millions of births. The residents of Dandaka forest, the Shrutis are all immersed in the cowherd mood. Together, they are playing with the Lord, adorned with great fortune. There, filled with nectar, they sang in a very loud voice, intoxicated with nectar. Seeing this, all the cowherds and Lord Madhav were very happy. There, we saw King Parikshit. In the past, I had recited the Bhagavatam to him. Therefore, recognizing me as an ancient exponent of the Bhagavatam, bowed to me and said with folded hands, "

भगवस्त्वत्मसादेन श्रुतं भागवतं मया।

नित्य लीलालयो वासो लब्धो गोलोक संज्ञकः ।।

कृतार्थीकृत एवाहं भवता करुणात्मना।

एष म प्रभ्रविषयो वर्तते मुनिसत्तम ।।

कदाचिदिह खेलंतं कृष्णं वृंदावने वने।

आगतः पुरुषः कोऽपि स्निग्धश्यामल विग्रहः ।।

समानरूपमाधुर्य्यः समवीर्य्यवयोगुणः ।

चापेषुधिधरो वीरो वामे च प्रिययान्वितः ।।

तं दुष्ा प्रियया साकं ववन्दे नन्दनंदनः ।

रामाय नम इत्युक्त्वा कृष्णस्तत्राविशत्स्वयम् ।।

तं दुष्ा चकिता आसन्देवीदेवगणा अपि।

आगंतुकः सपुरुषो वनमालाधरो विभुः ।।

मुरली भूषितो भूत्वा विरेजे रासमण्डले ।

गोपीमण्डलमध्यस्थो ननर्त च तथा पुरा ।।

एतच्च चरितं दुष्टा विस्मिता अभवन्सुराः ।

एतत्त ब्रह्मराताय पृच्छामि च सुहूर्मुहुः किमेतद्भगवन्नासीत्कृष्णस्य पुरुषस्य च।

किमर्थं भगवान्कृष्णः पुरुषं प्रविवेश ह ।।

एतन्मे वद योगीन्द्रं शुक कारुणिकोत्तम।

तदाहं विष्णुराताय प्रावोचं मधुरं वचः ।।

इति श्रीशुकसंहिताया प्रथमाध्याये द्वितीयः पादः ।।

King Parichit said – O Lord! I had heard Shri Bhagwat from your mouth in the past. As a result of that, I got the residence of Golok, the eternal place of Lord Shri's play. O embodiment of compassion! O best of sages! You have fulfilled our wishes. I have a question in my heart that once when Shri Krishnachandra was playing in Vrindavan, at that time a man with soft, fragrant and dark complexion came. His form was sweet and his virility and other qualities were similar to Shri

Krishna. He had a bow and arrow in his hand and his beloved was adorned with his left hand. Seeing that man, Shri Nandanandan along with his beloved said “Ramaya Namah” and bowed down. And in the same form, both the beloveds (Shri Radha Krishna). Seeing this, all the gods and goddesses were astonished. Then, wearing a garland and a flute, the same man began to shine in the Rasmandhal and dance in the same manner as Lord Krishna had done previously. Seeing this, all the gods were astonished. Therefore, O Lord, I repeatedly ask you, who is Lord Krishna and who is that man? Why did Lord Krishna dissolved in god the form of man?O Yogiraj Shri Shukacharya Swami, the abode of compassion, please tell me this secret. Then, for Parikshit’s understanding, he spoke these sweet words:

शृणु राजन्निदं तत्त्वं विष्णुरात रहस्यकम्।
रामस्य देवदेवस्य परमैश्वर्य्यसूचकम्।।
न वै स पुरुषः कश्चिन्न वे स पुरुषौत्तमः ।
श्रीरामसंसितं धाम परं ब्रह्म सनातनम्।।
कदाचिंच्चित्रकूटाद्रौ क्रोडतं पुरुषोत्तमम्।
मृगयाभिरतं वीरं रामं प्रोवाच जानकी ।।

O King! Listen to this supreme secret which indicates the supreme opulence of Shri Ram (who is the supreme god of the goddesses). He is neither any Purusha (ordinary human

being) nor any Purushottam (best among ordinary humans), he is the eternal Supreme Brahma Shri Ram, resident of Shri Ramdham (Saket). Once while playing in the Chitrakoot mountain, Lord Purushottam (best among all the divine men), who is brave and engaged in playing, Shri Janki said to him :-

Janki ji says:-

अतः परं प्रिय भवान् मृगयातो निवर्तताम्।

प्रस्वेदकणिकाभिस्ते मुखचन्द्र विभूषितः ।।

सूर्योऽपि चांद्रिमाकांतस्तपस्तेपे महातपाः ।

किंचित्कुजं समालंब्य स्थीयतामधुना प्रिय।।

इत्युक्तः प्रियया रामो माधुरी कुजमुत्तमम्।

प्राविशच्चित्रकूटाद्रं कंदरांतरशोभितम्।।

नवमल्लिनामोदप्रमोदमधुभिर्वृतम्।

नवचूतांकुरास्वादमंजुलीलोपकोकिलम्।।

चन्दनानिल सौरभ्यसुवासितदिगंतरम्।

लवंगलतिकापाकसमुद्ररजः कणम्।।

सर्वर्तु शोभया जुष्टं विशालसरसान्वितम्।

फुल्लकहारकमल कदंबैकसुगंधिना ।।

तत्र गत्वा दंपती तौ सीतारामौ मनोहरौ ।

प्रसूनशय्यां मृदुलामध्यासतुरनुत्तमाम्।।

दुर्शनस्पर्शनालापप्रिय संगसुनिर्वृतौ ।

तत्र सुस्थ प्रिय राम सीता प्रोवाच सस्मितम् ।।

Shri Janaki said, “O beloved! Now retire! For beads of sweat adorn your face. The sun is also blazing hotly. Therefore, O beloved! Rest for a while in the shelter of coolness.” Saying this, the beloved Shri Sitaram entered the divine Madhuri Grove, nestled in the caverns of Chitrakoot (Kamad) Mountain. This place is filled with new Mallika (Ashoka) forests and beautiful bumblebees savoring the flowers. It is adorned with delicious fruits like new mangoes. Bumblebees hum there, cuckoos sing beautifully, and a cool, fragrant breeze is blowing, perfumed with the scent of the Malayan tree. This is perfumeing all directions, and dust is flying from the clove creepers. All the seasons are beautiful. In the middle of this grove, a huge pond made of strange gems is looking beautiful. All four types of lotuses are blooming on it. And all the directions are getting fragrant with the smell of the feet. Going there, the beloved Shri Sita Ram sat attentively on the very beautiful soft flower Shaiya (for the sake of seeing, touching, singing and being in the company of his beloved). Then Janaka ji smilingly said to her beloved Shri Ram ji –

आवां प्रियनिकुजेऽत्र सर्वर्तु सुखशोभितम्।
कच्चिन्न विहरिष्यावो राधाकृष्णाविव व्रजे ।।
श्रीराम उवाचः-
त्वदंशा एव राधा सा प्रिये वृन्दावनेश्वरी ।
मदंश एव नियतः कृष्णो गोपेन्द्रनदनः ।।
इत्युक्त्वा दर्शयामास तत्र वृंदावनं महत्।
यमुनाजलकल्लोलशीतलीकृतमारुतम् ।।
नित्यं गोवर्द्धगिरिच्छायाहरितकाननम्।
विस्तीर्णद्वादश वनं रमणीयसुरोचितम्।।
द्वादशौपवनारामो वैकुण्ठालयसौख्यदम्।
नदगोकुलमानन्दं हसाकलितगोधनम् ।।
नृत्तकीमण्डलायुक्तं वत्सवरद्धितशोभितम्।
उदारनंदगृहिणी यशोदाभाग्यभूषितम् ।।
कृष्णरासरसोन्मत्तगायद्रोपीकदंबकम्।
कृष्णं च राधिकायुक्त दर्शयामास राघवः ।।
श्रीमद्युयुगलनाव्येन नटत प्रेयसीयुतम्।
दर्शयित्वा प्रियां प्राह रामस्त्रैलोक्यसुंदरः ।।
रासे नृत्यन्सुरैर्दृष्टो रामस्त्रैलोक्य सुन्दरः ।

O beloved! Here in this divine Madhuri grove adorned with all the seasons, we have not performed Raas like Shri Radha Krishna adorned in Braj. Therefore, we wish that our Raas should also be performed in the same manner. Hearing this, Shri Ram became happy and said – O beloved, your part is Vrindavaneshwari Radha and my part is Gopendranandan Krishna. Saying this, Raghav ji showed Shri Kishori ji the divine Vrindavan where the waters of Yamuna ji keep flowing with a murmuring sound, where the cool fragrant breeze blows, where there is always Govardhan mountain, in whose shade there is a green forest which is beautiful and adorned with twelve forests full of divinity. These are the twelve groves which provide happiness like Vaikunth. Shri Nand ji's Gokul is filled with cattle like swans. There are different dance venues which are filled with dancing troupes, where small calves are adding to the beauty. Yashoda, the wife of the very generous Nanda, is adorned. Shri Krishna, accompanied by the cows, who were ecstatic with the love of Krishna's Raas, and Radha, surrounded by a group of Kadamba trees, saw Shri Raghav Prabhu. Seeing the dancing couple with his beloved, Shri Ram, the most beautiful in the three worlds, said to his beloved –

प्रिये तव ममासौ च द्वाविमौ सह दंपती ।
माधूर्य्यलोलाकलिकाललितौ विश्चववभौ ।।

ततस्तद्युगलं श्रीमद्राधाकृष्णात्मकं महत्।

सीतारामात्मकं युग्म प्राविशत्नतिपूर्वकम्।।

ततः प्रवृत्ते रामश्च सीतारामप्रधानकः ।

गोपीजनकरोद्भूतमृदंगाऽऽनककाहलः ।।

मिथः सहचरीवृन्दकरतालविराजितः ।

द्रुः शंखभेर्य्यादिवादित्रवितनध्वनिः ।।

युगलाऽनुनयानंदी युगलो वयदीपितः ।

मिथो युगलनादवैक्यतुष्टाऽखिलसखीजनाः ।।

श्रीरामम्रुरलीनादवद्वितानि सकौतुकः ।

सीता कलस्वरालापम्रुद्यत्सहचरीगणः ।।

कामोत्साहप्रदालापचुबनालिंगनादिभिः ।

नर्मस्पर्शन्मंहायै भवश्च बहुरूपकैः ।।

अनेकैर्मधुरालापैर्भूपितश्च महोत्सवः ।

शश्वद्युगलनाव्येन सीतारामौ विरेजतुः ।

कदाचिद्रोपिका तुल्य सख्या केनात्मना विभुः ।।

O beloved! Your and my form is this humble, beloved divine couple Radha Krishna. They are filled with divine sweetness and both are loved by the world. After saying this, the great couple form Shri Radha Krishna entered into the divine couple form Shri Sitaram. After this, only the form of Shri Sitaram remained in the main form and he alone started

performing Raasleela with his beloved in Vrindavan. At that time, wonderful instruments like Mridaga etc. started playing in the hands of the cowherds, the elders of Sio started singing with different instruments like Laladya, conch, bheri, bin, murchag etc. At that time, everything started working according to the couple form. And the Yugal Sarkar also became situated in the state of adolescence and both of them, filled with infinite joy in mutual feeling, danced in such a way that all the friends were satisfied. Shri Ram Ji provided divine joy to everyone with his melodious voice and various kinds of antics, in the same way Shri Janko Ji captivated all the companions with her beautiful voice. There, with unnatural kisses, divine embraces etc., the divine sexual excitement for Ram Ji is increasing. With soft touch, soft smile, soft feelings, in many ways, with sweet alaap, Shri Sita Ram Ji filled the Raas Mandal with divine joy. The dance of Shri Yugal Swaroop Shri Sita Ram Ji is going on continuously, sometimes he goes like a Gopika sometimes he becomes a Sakhirup, sometimes remains secret, sometimes he hides and sometimes he becomes visible, in this way all the gods saw Trilok Sundar Shri Ram ji performing Raas.

कदाचिद्रोपिकायुग्ममध्यवर्तीकिशोरकः ।।

रासे नृत्यन्वभौ रामौ नीलमेघमनोहरः ।
रत्नप्रतप्तसौवर्णकिरीटशिंखिपिच्छकः ।।

गुजाहारधरः श्रीमान्प्रौल्लसज्झघनाम्बरः ।
नूत्यतालकरोद्भावमणिरत्नागुलीयकः ।।

मुरलीनादमधुरः कोटिकंदर्पसुन्दरः ।

एवं नदात्मजः कृष्णस्वावतारसमापनम्।।

रामं प्रविशति श्यामं सच्चिदानंद विग्रहम् ।।

सोऽद्यापि क्रीडति गिरौ चित्रकूटे मनोहरे ।।

नित्यं वृन्दावने एव माधुरीकुजमध्यगे।

आगामिनि द्वापरांते कंसादिभिरुपद्रते।।

लोके धर्मस्य रक्षार्थं वसुदेवस्य वेश्मनि।

प्रादुर्भूय व्रजेन्द्रस्य गोकुले विहरिष्यति ।।

एवं कृष्णोऽविशद्रामे पूर्णे स्वानन्दविग्रहे।

दृष्टो रामः परं तत्त्वं यत्र चापि न गोचरः ।।

इति श्रीशुकसंहिताया प्रथमाध्याये तृतीयपादः ।।

Sometimes the eternal youth keeps appearing in the middle of two gopis, such charming Shri Ram dances in the Ras Mandal like a blue cloud. A crown of gem-studded molten gold (having the shine of heated chest) is adorning his head, a garland of Gunja is adorning his neck, the yellow cloth is adorned with the radiance of lightning, his hands are red with emotion in the dance in which rings studded with gems

and precious stones are adorning. The sound of the flute is very melodious. The beauty of the Lord is capable of killing millions of Kamadevas. Such Shri Nanda's soul Krishna enters the Sachchidananda form of Shri Ram due to his incarnation. The same Yugalparat Brahma still plays in the beautiful Chitrakoot mountain, that Chitrakoot is the eternal Vrindavan, in the middle of which the Yugal Sarkar Shri Sitaramji performs the Raas etc. daily in Madhuri Kunj. The same Shri Ram later escaped from the world due to the disturbance of Kansadik in the Dwapara period.To protect the religion, Vasudev will appear in the form of Vrajenda in the house and will roam in Gokul. In this way Shri Krishna enters his Purnanind Vigraha Shri Ram (i.e. He is the supreme element from whom Shri Krishna has got the quality of giving happiness). That's why you saw the extraordinary beauty of Shri Ramji (which is invisible to everyone) through this Leela in Goloka.

(Meaning: Shri Ram is the Supreme Being, Shri Parichit Jau came to know through this Leela of entering Golok)

तत्र रासे प्रादुरासीद्ब्रह्माणी ब्रह्मकोटयः ।

वैष्णवी विष्णुकोटयश्च रुद्राणी रुद्रकोटयः ।।

सर्वाश्च देवतास्तत्र गोपिकाभावभाविताः ।

रासमण्डलमध्यस्था ननृतुः स्वामिना सह ।।

तथा षष्ठिसहस्राणि दण्डकारण्ययोगिनाम्।

गोपीभावं समासाद्यरेजुः श्रीरासमण्डले ।।

Aश्रुतयश्चैव कालश्च रासमण्डलमध्यगाः ।

गौपीरूपधरारेजुर्महासौभाग्यभूषिताः ।।

कालश्च तत्र नियतं पूर्णिमाशारदी हि सा।

वातश्च तत्र सततं सुरभिश्चंदनदरुमैः ।।

भूमिश्च रत्माणिक्यप्रतप्तकनकोऽज्वला।

जलं यमस्वसा साक्षात्पीयूषाधिकसुदरम्।।

उज्ज्वलांशुचयो यत्र मध्यरात्रगतः शशी।

राकापि या प्रभोर्लीला सा नित्यैव न संशयः ।।

सीता च सुंदरी यत्र सर्वलीलाधिदेवता।

चित्रकूटाद्रिके रम्ये यवृदावनमद्भूतम्।।

गोलोकोऽयं स एवात्र दृश्यते पुरतस्तव ।

सीताऽऽभिलाषसंभूत्य श्रीरामेण विनिर्मितः ।।

There, in the Raas of Shri Ram Ji, crores of Brahmas, crores of Brahmanis, crores of Lakshmis, crores of Vishnus, crores of Parvatis, crores of Shivas were born. There, all the gods attained the Gopi Bhaav and started dancing in the Raas

Mandal along with their wives. Similarly, all the 60 thousand Dandaka forest dwellers and all the Krishnas also attained the Gopika Bhaav All the Shrutis and Kaal also became illuminated in the Rasamandhal, adorned with the great fortune of Gopis and shining in the Rasamandhal. Kaal also became fixed there and revealed the Sharad Purnima. A fragrant breeze with a malaya (sweet scent) began to flow. The earth's radiance became like ruby-hot gold, and the water became more beautiful than nectar. And as it was midnight, the moon also became bright and pure. Similarly, the full moon night in the Lord's Ras Leela also became bright and pure. Where the beautiful, beautiful Sri Janaki, the presiding deity of all the pastimes, resides, and where the beautiful, wonderful Vrindavan is located in the Chitrakoot mountain itself, you can see that supreme Golok here. That Golok was created by Sri Ram to fulfill the desire of Sri Sita. Hearing this, the king said

विष्णुरात उवाच

कथं सीताऽभिलाषेण गोलोक निर्ममे प्रभुः ?

एतन्मम समाचक्ष्व मुनीन्द्र परिपृच्छतः ।।

श्रीशुक उवाच

कल्पादौ भगवान् रामः स्वेऽच्छा मात्रेणचोदितः ।

त्रैलोक्यं कृतवाञ्चगादाविभवं प्रदर्शयन् ।।

अमोघमुप्तवान्बीजमंशु सप्ताण्विषु सः ।

हिरण्यगर्भसंकाशः सूर्यकोटिसमप्रभः ।।

ततश्चराचरस्यादौ तत्त्वसृष्ठिं विनिर्ममे।

तेषु चैतन्यमाधाय ब्रह्माण्डं संजघाट सः ।।

उच्चावचानि भूतानि रचयामास विश्वकृत् ।

मही रचितवान्देवः सप्तसागरसंवृताम् ।।

पर्वतान् विविधान्रम्यान्देवगधर्व भोगवान् ।

सरांसि रम्यरूपाणि राजहसाश्रयाणि च।।

उत्फुल्लकमलामोदवारीणि रुचिराणि च।

मेरु रचित वांस्तत्र स्थानानि त्रिदिवौकसाम् ।।

एवं कृत्वा जगत्सर्वं सदेवासुरमानुपम्।

देवानामसुराणां च मनुष्याणां च सौख्यदम् ।।

वासं प्रकल्पयामास गृहारामादिशोभितम्।

ततः सीता स्वयं प्राह रामं कमललोचनम् ।।

King Parikshit said – O Munidra! How did Shri Ram ji create Golok to fulfill the desire of Shri Janaki ji? Shri Shukacharya Swami ji said: - In the beginning of the Kalpa, Lord Shri Ram ji created the three worlds from his body just by the inspiration of his will and there the first Vaishnavi semen

went, a spherical egg with golden lustre illuminated by millions of suns. In that egg appeared the golden-shaped Hiranyagarbha Brahma of all the worlds. From him all the animate and inanimate were born and by establishing consciousness in the same, he created millions of universes. And created the creatures of all species and created the earth with seven oceans and created beautiful mountains of various types for the enjoyment of gods and Gandharvas. He created lakes filled with beautiful swans which are filled with divine water and various types of delightful lotuses are blooming. He created the Sumer mountain of one lakh yojanas. He created various places inhabited by 33 crore gods including Indra. Such gods, demons, and humans, after creating the entire world, then created beautiful homes and gardens that give happiness to humans. Then Janaki herself asked the lotus-eyed Shri Ram

श्री सीतोवाच

इच्छामात्रेण ते कात सरत्नं भुवनत्रयम्।
अतीव सुंदरं भाति प्रासाद इव भूयते ।।
स्वर्गमृत्युतलातस्थः सततं सुखमासने।
स्वेषु स्वेषु निवासेषु गृहारामादिमत्सु च ।।
पुरातनमिदं स्थानमस्माकं तु तदेव हि।
कोशलाख्यं पुरं दिव्यं प्रलयेऽप्यविनश्चरम् ।।

इद् त्रैलोक्यमखिलं प्रलयेऽनंक्षयति प्रभो ।
अविनश्वरमेवैकमयोध्यापुरमद्भुतम्।।

तत्रैव रमसे नाथ ह्यानन्दरसनिर्वृतः ।

नवीनं न कृतं स्थानं स्वभोगाय कथं प्रभो ।।

स्वतन्त्रेच्छोऽसि भगवंस्तथापि च निबोधमे।

मदुत्कण्ठावशेनैव कुरु स्थानं मनोरमम् ।।

अयोध्यायाः प्रतिकृतिर्यत्र सर्वं विलोक्यते।

Shri Janaki Ji Beeli – O Swami! By your mere will you created all the three worlds (Bhoolik, Bhuvah lok, Swar lok, Jan lok, Tap lok, Satya lok and Atala, Vitala, Sutala, Talatala, Rasatala, Mahatala, Patala) filled with all the gems like a beautiful luminous palace, with houses, gardens, Talabadi etc. in their respective abodes, but this is my ancient place which is very famous by the name of Kosala (Ayodhya) Saket, which is not destroyed even in the apocalypse. These three worlds get destroyed in the apocalypse, only the amazing Ayodhya is the imperishable city, O Nath! We enjoy and reside in that ancient place. O Nath! Why did you not build a new place for your enjoyment? O Lord! Although you are free, yet I request you that under the influence of my longing, you should construct a beautiful place. Where reflections of Ayodhya are visible everywhere. Kings also establish new cities. Similarly, you should build a city for your beloved. Then, to

fulfill the desire of Shri Sita, he created the wonderful place Golok, above all the worlds, from a part of his own world Saketpuri, through his divine imagination, where everything appears to be a reflection of Ayodhyapuri.

यमुनायाः परिणता सरयू सरसा सरित्।
अभूद्रोवर्द्धत्वेन दिवि रललमयो गिरिः ।।
प्रमोदवनमत्रासीदहिव्यं वृन्दावनं वनम्।
पारिजाततरुजातौ वंशीवटतरुर्हि सः ।।
ते च रासविलासाद्याः प्रादुरासुः समततः ।
आभीरोऽसुखिनो नाम रामधात्रीपतिः पुरा ।।
स एव समभूत्रदो मांगल्या च यशोदिका |
त एव गोपीगोपाद्या लीलापरिकराश्च ते।।
सैव श्रीजानकौ देवी वृषभानुसुताऽभवत्।
अशोकवनगा तत्र यत्र वृंदावनेश्वरी ।।
तया सह बभौ रामौ वंशीवादन कौतुकी ।
नित्यरास विलासादिकुर्वाणः सुमनोहरम् ।।
गोलोकमखिलं वीक्ष्य लीलापरिकरान्वितम्।
सद्यः प्रसन्नहृदया प्रोवाच निजवल्लभम्।।

श्री प्रियोवाच

दुष्ट्वैदमद्भुतं स्थानं सपूर्णा मे मनोरथाः ।

अयोध्यायाः प्रतिकृतिः क्रचित्तावत्ततोधिकाम् ।।

आवां यत्रैव रंस्यावः सुचिरं कामकेलिभिः ।।

अतीव सुंदर स्थाने सच्चिदानंदमंदिरे ।।

एवमुक्तस्तया सार्धं रेमे वृन्दावने प्रभुः ।

यथा गायति मुनयो महाभावविभूषिताः ।।

इति श्रीशुकसंहितायां प्रथमाध्याये चतुर्थपादः ।।

Shri Sarayu Ji transformed into the divine Yamuna River. Shri Ratnagiri (Maniparvat) became Govardhan Mountain, and Pramod Van became the divine Vrindavan. The Kalpa Vriksha became Vamshi Vat, and from that Rasa Lila, those who originated (the Abhir Gopis), who were formerly known as the sorrowful Dhatripatis, became Nanda Ji, and the Gopi named Mangalya became Yashoda Ji. And all those who were part of the previous Lila became the Gopis and Gopas. Shri Janaki Ji became Radha Ji, and the goddess who resided in Ashok Vatika became Vrindavaneshwari (Vrinda Devi). Along with them, Shri Rama, as Krishna, skilled in playing the flute, is performing various delightful pastimes and eternal Rasa Lila, appearing beautiful. Seeing the entire

Goloka, filled with the Lila's associates, Shri Janaki Ji, naturally pleased, said to her Lord:

"Seeing this wonderful place, all my desires have been fulfilled. Here, this place possesses the splendor of Ayodhya, but perhaps because of its unique and novel nature, it is even more special for relishing these sweet pastimes. It is here that we both will come and perform eternal love sports, full of rasa, in this extremely beautiful place, which is the temple of सच्चिदानंद (Sat-Chit-Ananda)."Thus, free from all constraints, Shri Sitaram ji began to roam in Vrindavan, and by singing the glories of these divine pastimes, the sages become adorned with supreme devotion.

Therefore, O disciple! According to Shri Shukadeva, there is no other Supreme Being besides Shri Sita and Rama. All the divine forms of God that appear are all manifestations, parts, and glories of Shri Sita and Rama. But Shri Sita and Rama are the direct and original source of everything. Those who propound any other supreme principle besides Shri Sita and Rama are fools, averse to the supreme power and glory of Shri Sita and Rama. One should not associate with such people.

The first chapter of the Sadashiva Samhita states that there are four gates in Saket Loka, and Vrindavan is located at the western gate, where Vibhishana is the doorkeeper, as follows:

पश्चिमां पाति धर्मात्मा राक्षसेन्द्र हरिप्रियः ।
पूर्वमावृत्य विश्वात्मा सुग्रीवस्तेजसात्मकः ।।
उत्तरं रक्षति वीरो वालिपुत्रो मम प्रियः ।
दक्षिणं तु सदा पाति हनुमान्नामवत्सलः ।।
सर्वसत्त्वगुणोपेतः सर्वसत्त्वनिकेतनः ।
महाशभ्रुः स्वयं सोऽपि कपिरूपो दुरासदः ।।
मत्स्यकूर्मवराहाश्च नृसिंहहरिवामनौ ।
भार्गवो हलिकसारिवबुद्धकविभिरुद्यतैः ।।
उपास्यमानं देवेशं देवाना प्रवरं विभुम्।
साकेत पश्चिमद्वाराहूदावनमदूरतः ।।
गोगणैरावृतः श्रीमान्कणद्वेणुविनोदकृत्।
सर्वरासरसोन्मत्तो गोपकन्या समावृतः ।।
गोवर्द्रनगिरिस्तत्र यत्र देवः प्रतिषितः ।

(पुनः द्वितीयोध्यायेऽपि)

अवतारैरसंख्यातैः प्रधानैर्दशभिस्तथा ।।

वेदैः सांगोपनिषदैर्यज्ञबहु विधैरपि।

सेव्यमाने परे रम्ये गुणावासे परं पदे ।।

Shri Rampriya Dharmat Raksharaj Vibhashan resides at the western gate of Shri Saketpuri. In the east direction, the world-soulful Shri Sugriva protects us and in the north, the beloved son of brave Siromani Vali lives. In the south, Rampriya Hanuman ji is always present, who is adorned with all the divine qualities and is the idol of pure truth. He is Shri Hanuman who is Mahashambhu himself who serves Shri Ram Ji in the form of Dustar Vanara. And Shri Ram ji, served by the incarnations of Matsya, Kurma, Varaha, Nrisimha, Harivaman, Parashuram, Baldev, Shri Krishna, Buddha, Kalkin etc., is giving glory. Vrindavan is beautiful at the western gate of Shri Saket, which is covered with herds of cows and is resonating with the sound of Venu. Everywhere there are Gopakanyas crazy with Rasa. There is Govardhan Giri where Govardhan Nath is enshrined.

Again in the second chapter it has been said that Shri Ram ji is served by innumerable incarnations among which ten incarnations are prominent, by Vedic Upanishads and by various types of yagyas.

Hey disciple! Thus, it is proved from all the Vedas, Upanishads, History, Puranas, theology, Yogashastra etc. that there is no other Supreme Being except Shri Sitaram Ji, only Shri Sitaram Ji is truly Supreme.

इति श्रीमदयोध्यावासिवैष्णव श्री सरयूदास विरचित रामोपासना सिद्धान्तः समाप्तः ।